

2019 number 3



# pentagram

Lectorium Roscrucianum

...the fragrance of flowers...



Volume 41 • 2019 number 3

# pentagram

## Becoming conscious

Consciousness, a word that shimmers throughout the world. The quantum leap in consciousness that the world needs to survive is the inescapable necessity that more and more people see before them. It is therefore consistent that in this edition of *Pentagram* the consciousness theme returns in every article. As *The Night of the Soul* says: 'It is high time we start to live and lift ourselves and our planet into a higher field of life'. And the Sufi leader professor Johan Witteveen in an interview just before his death: 'The meaning of our lives is therefore to develop an awareness of the divine'.

In the documentary *HEAL* we are also made aware of what the human mind is capable of. And then the columns, more than 'snacks': not that many words but enough to think about. *Inertia or the memory effect* shows how our memory tracks are constantly supplied with new energy that counteracts any change. Only new consciousness offers 'openings in the roof of our memory museum'.

In this second to last issue of *Pentagram* (in 2020 we will continue after 40 years as *LOGON*), an article has already been taken from the international digital magazine *LOGON: The mega society*. The human life wave has forgotten its origins, and it describes how societies have created a multitude of gods and new mythologies, to establish eternity in time, in the world of multiplicity. But there has always been the key to open the gate to a life in unity ... consciousness!

*God's smile* is about the moment when the hermetic consciousness of unity 'will receive everything, give up everything and thereby renew everything'. And God saw that it was good and smiled.

Time for a fantasy story: *A silver sword*, the sword that we must use to develop an awareness of the divine: 'I had the peculiar thought that I was addicted to being afraid, because otherwise I would be new and different. What should you do if you are new?'

And there is room for a book review about *Time of the Magicians*, the great decade of philosophy (1919-1929), about the exoteric giants such as Benjamin, Wittgenstein, Heidegger and Cassirer, but also about the esoteric greats of that era, Steiner, Heindel and Jan Leene.

We end with a masterfully elaborate essay: *How are we residents of the solar system?* - full of valuable additional thoughts about the planetary movements in our current society. Here too, a special contribution to the theme: consciousness.

pentagram

## Omslag

Good soil is the enemy of a wildflower meadow  
ROBERT MABIC/GAP PHOTOS



# Index



- 3 Monument Galaad 1969-2019 Ussat-Ornolac
- 5 The Profession of Faith of the Rosicrucians  
*Catharose de Petri*
- 10 Truth  
*Catharose de Petri*
- 13 Night of the soul • column
- 15 Thinking is superficial,  
feeling brings you to your soul  
Interview with Johan Witteveen
- 19 Heal • a documentary
- 20 Inertia or the memory effect
- 27 Love and all that • column
- 30 The portrait  
Can one recognize the divine twin?
- 32 The mega society • Logon article
- 36 God's smile
- 41 What's in a name?
- 46 A silver sword  
to develop awareness of the divine
- 50 The time of the Magicians • book review
- 55 In what way are we residents of the solar system?  
essay

## Monument Galaad 1969-2019 Ussat-Ornolac

On 1 June 2019 it was fifty years since the monument GALAAD was dedicated by Catharose de Petri in its new site. Antoine Gadal once wrote about this location:

'I AM HOMESICK FOR THE SABARTEZ!  
This is a common heart cry.  
It is the answer to, and at the same time the  
reflection of, the coat of arms of Sabartez:  
Y ANIRÉ, which translates 'Sabartez, I will  
return there!'  
And it is always satisfactory to experience that  
the visitors are indeed gratified with their visit.'

When the Knights Templar came together in  
Jerusalem, through the virtue and brave effort  
of the Count of Toulouse and the Count of  
Foix, they united with the brotherhood because  
they were brothers of the Cathars and the  
Rosicrucians. The grandmaster of the brotherhood  
was sometimes chosen from the one  
group, sometimes from the other. He was the  
'grandmaster of the Temple', meaning the  
Temple of us all, the Temple of the Spirit. The  
Templars upheld the Temple of the Holy Spirit - our Temple! - in contrast to  
the so-called churches.

In the two valleys of the Ariège and the Sos, in the immense space of the  
interior of the Holy Mountain of Ussat, lived the gnostic brotherhoods that  
are so dear to us: the Rosicrucians, the Cathars and the Templars. What  
happiness prevailed in that ideal community! Occitan, that is southern  
France, naturally became a realm of love.

The Knights of the Temple protected the Cathars, and I assure you that  
the initiation of the Templars was the same as that of the Cathars. In the  
early 12th century, the valley of the Sos came under their authority, in  
1149 the valley of Arnave, and in 1181 the valley of Saurat. These three  
valleys surrounded the valley of the Sabartez as a protective cloak. Each  
of the three communities had their own path, their own assignment, but  
they had one grandmaster to embody and preserve the unity of the Triple  
Alliance of the Light.



God is love! That was one of their beloved  
statements. And this realm of love led to the  
Universal Brotherhood.  
Love raised the Rosicrucians, the Cathars and  
the Leonists, the spiritualists of Narbonne  
and Calabria, beyond unreasonable faith and  
senseless dogma. It was the outlawed churches  
of John and Paul, the Rosicrucians and the  
Templars, these brothers of the Universal Brotherhood,  
who, together with the Cathars, raised  
the Temple of the Spirit.'

Catharose de Petri spoke at the time of the  
inauguration:  
'The depth and great meaning of this monument  
in the valley of the Ariège has actually increased  
since it was constructed. In the heart of  
this serene valley, the people who observe this

monument will be confronted with the Testimony of Truth. This testimony  
provides a visible evidence that not only an old Gnostic Brotherhood existed  
here, but that there is also a young Gnostic Brotherhood in the present,  
very alive and vital. This monument symbolizes that the Triple Alliance  
of the Light - Grail, Cathar and Cross with Roses - is not a label without  
meaning, but a testimony of imperishable truth. The Triple Alliance of the  
Light has always existed, from the very beginning until now, and it will  
always exist until the remote future, yes, into all eternity.'

And, to finish, some words of advice from Antoine Gadal:  
'Work sanctifies people. So, first of all, go to work! For, as you work, it  
raises your vibration more and more into the spiritual realms. So never  
forget that the first step of every initiation is "the work".'

In the years 1947 and 1948 Jan van Rijckenborgh and Catharose de Petri founded the principles of the spiritual school in various speeches they gave for their kindred spirits, and then published in their magazine “De Hoeksteen” (The Cornerstone). In the article below, Catharose de Petri discusses, among other things, the various brotherhoods of the Rosycross and their starting points. Attention is also paid to the symbolism of various noble birds, and the original sphere (the Holy Spirit) from which the help and inspiration for the International School of the Golden Rosycross stems. The original article was published in March 1948.

# The Profession of Faith of the Rosicrucians

---



In the symbol of the pelican who sacrifices himself the brotherhood of the golden rose cross finds her great example





**A**s there exists a divine power which sanctifies and can lead to two sorts of development – either a regenerating one or a degenerating one – similarly, there are in this world two sorts of faith: one that accepts what the authorities say, while the other is that of knowledge and clear comprehension. [...]

As to the former, you will understand that a profession of faith on such a basis always needs an external authority. Therefore such faith has nothing to do with firsthand knowledge or with the experience and perception of the universal wisdom of God.

Whereas faith as meant in the holy language – though many original writings have been heavily disfigured so that the powers that be could impose themselves – is based on an individual, clear perception of the truth.

Faith that is of this world, only creates followers.

Faith as meant in the holy language knows only those who profess it. A person can profess his faith only when his path of life is directed by a deep personal knowledge and perception. Those who are mystically inclined will retort here: ‘Of course, but we profess our faith entirely with respect to all that is stated in the Bible. That is why we are “believers” in the full sense of the word’. Here we have to reply: ‘That is a mistake, as you believe in the exter-

nal form of the Holy Scripture.’ And the ancient wisdom gives us to understand that: ‘Woe unto him who takes the cloak of the Torah – that is the law – for the Torah itself.’

The holy language means here that the person who wishes to gain perception and understanding of God, must be free from the letter and from the text. That means free from every written text. Think here of the words of Paul: ‘The letter kills but the Spirit gives life’ (2 Cor.3 :6).

In one’s own being, not in the reflection sphere

You cannot follow the profession of faith of the Spiritual School or the profession of faith of the Brothers of the Rosycross simply from your dialectical state of being. It must be professed and then sealed in your own blood. Before that happens, it is necessary to go through a number of developments. It is also necessary to understand what we mean by the term ‘Rosycross’. We need to see clearly that the Brotherhood of the Rosycross is not a dialectical Order, at least not the Brotherhood in whose service we have placed ourselves! We wish emphatically to draw your attention to this fact, because there are very many Brotherhoods, including those in the reflection sphere, that call themselves Rosicrucians. [...] These reflection sphere light entities carry out a purely dialectical activity in the sense of esoter-

CATHAROSE DE PETRI

ic goodness and the culture of the personality. They present a philosophy that unfortunately does not present any liberating perspective whatsoever for the truly seeking soul. What they term liberating in those circles has to do with consciousness in and of the reflection sphere planes. And everyone achieves this in relation to his or her state of being, then to return to the earthly field, attached as they are to the wheel of life and death. Nevertheless, we have the greatest respect for all these leaders who, either consciously or unconsciously, have taken or will take upon themselves all the norms of goodness according to this nature. This evolutionary process is certainly an important factor in the all-manifestation.

The true Rosicrucian Brotherhood is not a brotherhood of the reflection sphere, but a Brotherhood of the Immovable Kingdom! That is why this true Brotherhood presents a philosophy, in which he who aspires to personality culture will not get very far.

Our School has met with many difficulties over the years due to the fact that the reflection-sphere-Rosicrucian-Brotherhood, helped by many so-called ‘Rosicrucians’, wanted to deflect our organization and its existing energy potential to its own purpose.

Many invitations, much advice and many warnings which all had the aim of destroying the existing work and which stemmed from these ‘Rosicrucians’, were rejected decisively by the Spiritual Leaders. We confronted them with the Universal Golden Rosycross which is concerned only with the original Man and the holy science of transfiguration. This explanation may then enlighten you with regard to the wisdom and the great perspective of the profession of

faith of the Rosicrucian Brotherhood. It is a clear perception and a firsthand knowledge of the original teaching whose aim is to lead the fallen child of man back to its original heavenly Fatherland. Every pupil on the path, from the very beginning of his development, stands before two directions. Two paths present themselves to his consciousness. He has the choice between the path of the personality culture and the path of complete regeneration. Everything will depend on his state of consciousness, on his present state of being, as to which path he is able to choose, by virtue of the state of consciousness of his blood, and ultimately which path he must take.

If he were to choose the first path and has, for example, a religious mentality together with a dose of goodness-culture, then he will certainly link himself with the reflection-sphere-Rosycross. If he chooses the second path, the path of regeneration, then he will link himself with the Universal Rosycross, led by a Brotherhood not of this nature.

The reflection-sphere-Rosicrucian Brotherhood dates approximately from the Middle Ages and since that time it has divided itself into various groups each pursuing very different goals. But, note that all the aims pursued in the past or in the present by these groups are without exception related to dialectics. For example, great importance was attached to the development of science and social and political life. The reason is that their only goal is to urge humanity to create a better society. You know all this!

### **Impersonal**

The Universal Rosycross is totally different! It distances itself irrevocably and directly from dialectical life. Where this Rosycross also appears in matter, its workers are seen to be ordinary realistic persons who accept material life and its customs for what they are. The true Rosicrucians always attire themselves in the garment of the country where they find themselves. In this respect they do not act out of the ordinary. The true Rosicrucian has no interest whatsoever in matters in which the man of the masses is totally absorbed. Yet, he is not in any way unsociable.

In addition, the Universal Rosycross can be recognized by the fact that it acts in a completely impersonal manner. It is not interested at all in the person. You will now understand why. The Universal Rosycross has never had anything to do with personality culture, but on the contrary, with the harmonious dissolution of the personality. However, it acts in a most intelligent and exemplary fashion in this world.

The aims of the Rosycross which is not of this nature, should have now become clear to you. It has only one aim: that one day the true heavenly man will live again!

In particular, the Rosicrucian Brotherhood addresses itself to the pupils on the path in a symbolical universal language, to those who have chosen the path leading to the Rosicrucian Brotherhood! You know that symbolical language is very ancient and original and cannot be obfus-

cated by any earthly language, except for those who are imprisoned by prejudice and dialectical faith.

There is a symbolism that relates completely to the instinct of I-preservation, and is used to keep you tied to this nature. It is very simple to recognize the origin of the symbols you may come across because not all are universal ones, even though some universal symbols have been often misused. Think here of the cross. Where doesn't one find the cross as a means of support? We still have vivid memories of what was done during the Second World War with the swastika or the solar wheel. The Golden Rosycross that is to be found on the walls of our temples can also mean something very different to each person. Therefore, you have to understand well that the universal symbolic language addresses itself only to those pupils who, because of their aspiration and behaviour, are moving towards the Universal Brotherhood.

### The symbolism of mystery birds

The Universal symbolical language never presents itself in the form of a warning, as for example as a sort of progressive horoscope or as a prediction foretelling the future. This universal symbolical language declares, announces and opens doors! Some examples may make this clear.

The swan or the pelican with its seven offspring is a symbol of the Universal Rosycross. The pelican tears open its breast to feed its young. If one has some knowledge of the teachings of the universal wisdom that tells us of the Seven Eternal Portals that the pupil must open to link himself with the sevenfold absolute 'Being', we see in this symbol the pure profession of faith of the Universal Rosicrucian Brotherhood.

Now it may happen that you will dream



Tableau with flamingos. Henri de Riche, c. 1920

one night of this pelican. This does not have any meaning. The dream is to be understood as an inductive effect of what you are now learning. However, it is possible that the pupil on the path, in the midst of his efforts and in his struggle to attain the new life, will see suddenly before him this image of a pelican or a swan, alone or surrounded by other images. Then such a pupil, thanks to the clear information he has received and that has engaged him in the process, will know that the time has come: the Door of Eternity has opened or will be opened for him or her. If we remain with this symbol a little longer, we shall be able to perceive a glorious design in the swan or the pelican that feeds its seven offspring from its own heart's blood.

Just as the dove that John the Baptist – the man who neutralizes himself – sees descending on the head of the Lord of all life, the swan and the pelican are symbols of the Holy Spirit, symbols of the divine wisdom that descends into time. The swan is the Spirit that descends into time. The seven offspring of the pelican are the seven aspects of the microcosm, the seven life-fields of the true Man.

When the universal symbolical language begins to address the individual consciousness of the pupil, such a symbol is a testimony to a particular state that has been achieved in a period before birth.

In all the world religions the bird is the symbol of the Holy Spirit. The head of the Egyptian God Seth is adorned, for instance, with a goose. Brahma, the Holy Spirit of the Hindu religion and Zeus, the Holy Spirit aspect of the ancient Greeks, take on the form of a bird. And the pro-

fession of faith of the Rosicrucians has been represented since antiquity by a swan.

We only wish to point out here, that for the pupil of a superior spiritual teaching; the language of symbols represents one of the most important links between him or her and the Hierophants. Logically, this symbolical link is not sufficient by itself as there is another personal link that must be presented in the same breath. This is to be found in the Divine Power.

When Paul says: 'The Kingdom of God is not composed of words, but of power' (1 Cor.4 :20), he is touching upon the universal signature. When the prepared pupil travels across his aural field, the link with the Universal Life becomes a fact. He is then raised above all material events and receives a perspective overview of the past, present and of things to come. He will no longer hunger or thirst as he is guided by the hand of God, and receives sustenance directly from the universal etheric substance.

Once again we would like to insist that the reflection-sphere-Rosycross creates a spiritualistic link with its pupils who do not have any other choice. In this way its teachings are inspired and passed on and various symbolic presentations suggested. It is our task to draw your attention to the fact that there is a vast gap between the reflection-sphere-Rosycross and the one of the Universal Life. The two cannot be joined! One cannot pour new wine into old wine skins.

So you will understand that we wish to avoid every type of impediment or complication caused by false thought associations.

### Regenerating energy

The Universal Rosycross only radiates a force: the force of the Holy Spirit, in an

unformed, liberating and holy fourfold ether substance. It is without form but nevertheless contains everything, as this force possesses: 'the One, the All: the Divine Wisdom'.

If the pupil is ready for this new life, or finds himself in this regenerating process, then this force works as a wonder. It confers knowledge, vision and universal understanding. This state of continual 'being', living and breathing in the force of God, makes of the pupil an initiate, thanks to pure self-freemasonry in the Holy Spirit.

In this state of being the pupil himself invokes the Holy Spirit, the swan, as a symbolical form in himself, as an expression of the lines of force and radiation of the Holy Spirit.

In this way the profession of faith of the brother or sister of the Universal Rosycross develops, and becomes a powerful, indestructible and inalienable property. It is for this reason that the ancient wisdom says that the true Rosicrucian can neither be destroyed nor imitated. ✱



# Truth

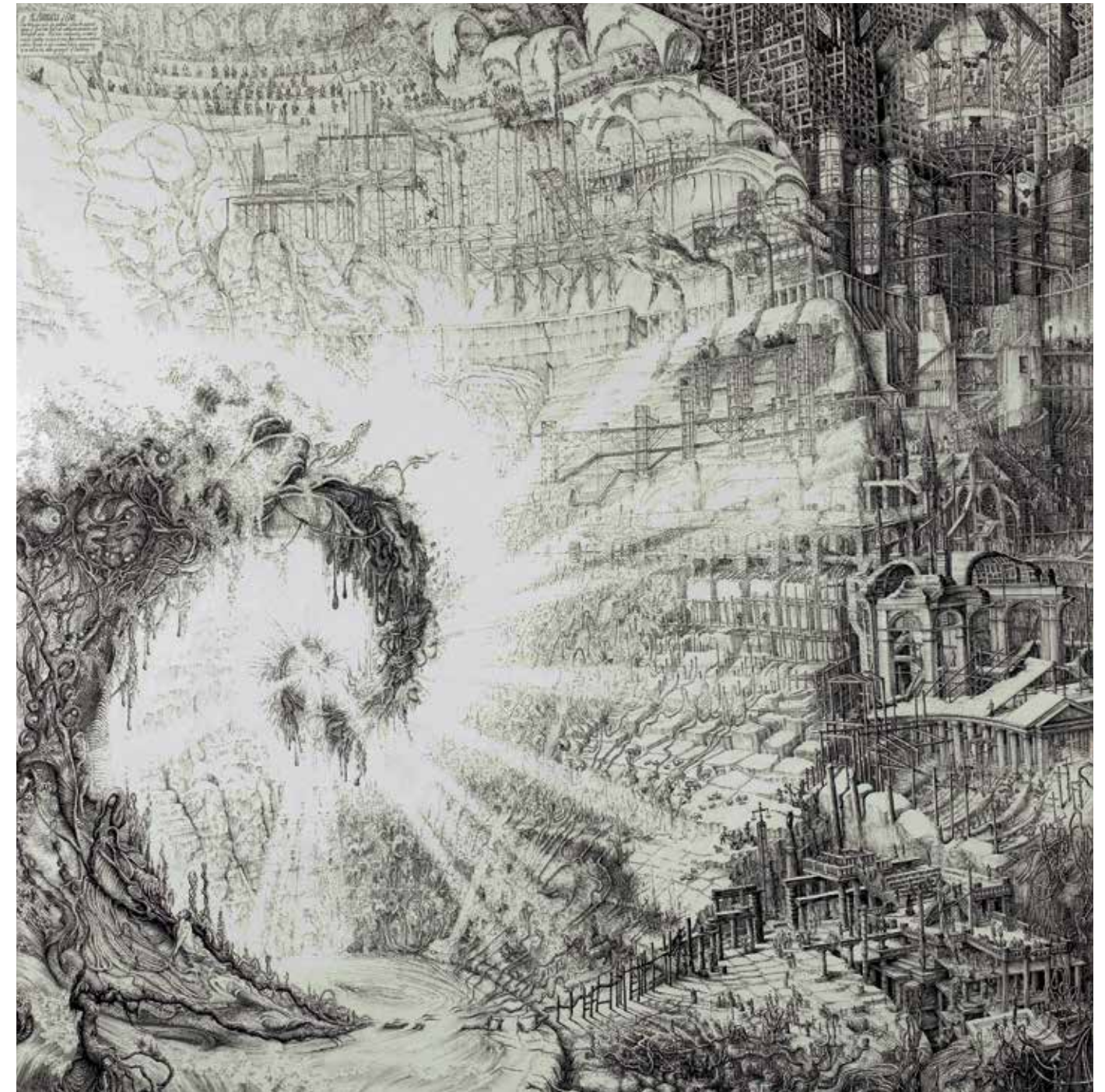
Notwithstanding the many spiritual movements that work in this world to bring salvation into the hopeless chaos of dialectical life, the masses still allow themselves to be propelled by its aeon-old habitual ways.

Humanity as a whole moves within the natural order, the natural law of this world. Of course, this life has its ups and downs, and within this order we enjoy a certain culture. But the limiting circle of nature is not pierced at any point, and the most violent events of both a regenerative and degenerative nature take place on the horizontal plane. Thus mankind lives within its own self-created prison. We invoke the Most High in many ways, but the answer is negative, or it calls up the speculative self-created answer of the reflection sphere. That is why all our efforts are either just a shift in emphasis or an aggravation of human suffering. We seek to attract light power within our circle of existence but we receive a miserable surrogate that is completely in balance with our natural nerve energy. We presume we can receive the glory of the All into our being, but it turns out to be a delusion: as if we embroider our mystifications on a huge web. The patterns of our labour are different, and the

colours vary, and we can speak of more or less beauty, but it is no more than a pastime of useless activity? Many have wondered: how is all this possible, these constant negative results in our efforts? Is religion, as Marx said, indeed opium for the people? Churches and pastors still recommend a life of prayer. And the holy language says: the lord does not forsake those who pray! It is said that prayer is a grace that offers man the love sacrifice of the Christ, but people would dearly like to know how to receive such grace if all those recommended means prove to be so hopelessly unsuccessful. Does humanity not give abundantly and day to day evidence of a complete spiritual bankruptcy? Proof of the crystallizations in the world are everywhere, and the petrification spreads an intense chill around us - chaos increases, diseases are increasing hand over fist. There is less happiness and less prosperity, and undeniably everything turns to its opposite.

CATHAROSE DE PETRI

"Chronicles of Gaia" and "The Objective Truth Factory" illustrations by Carlijn Kingma. Truth - From the Rosicrucian point of view, you should always first find it in your own inner self, and that is quite a job.  
© www.carlijnkingma.com





That is the picture of a world and humanity which invokes god all the time, but the response of the ruler of the world is a pandemonium of misery.

You know it. We have often come to this conclusion with each other.

But aren't you actually using the School of the Golden Rosycross in the same way that others use their sects, religious groups, and churches?

We may say things in a different way, and we reflect upon and consider our problems in a more or less esoteric way, but our needs are also determined by two primordial instincts: first, there must be a god who can help me with my difficulties, and secondly: the instinctive desire for eternal salvation without difficulties and this in an idealized society within this world. What's the point of such thinking?

If you examine the world's history, moreover the romantic age, you know that all this is a vain pastime and never produces any results.

The Rosycross approaches a point where it breaks with metaphysical instinct. Observant people have already understood that. Indeed, religion is opium for the people - this has been proven millions of times. What Jesus the Christ did for humanity, as did many other great ones of his spiritual order, is certainly not create a religion. Christ is the saviour.

We know it and we profess it!

But that salvation must be understood and realized in a different way.

The school of the Rosycross only makes sense to those people who are willing to set out to work, immediately and without reserve. We do not summon you to listen to endless ruminations about a certain philosophy, for the singing of hymns, or for meditations.

Rather, we urge you to a direct, actual freemasonry, to liberating action based



on and according to the profound work of Christ - a work that produces immediate results. If the School would not do this, if that would not be its principle, it would give you one of two options. Either you would not set out to do the work, or the school would mislead you. Whichever the case, wake up from your eons of sleep and put your hands to the plough in direct activity. Nothing else makes sense. Let the scales fall from your eyes so that you may discover what the saviour's intent is. That is the meaning of "Awake, you who sleep, and Christ's light will shine over you." ★

## Night of the soul

In broad daylight I am suddenly overwhelmed by the dark. I did not see it coming at all, but suddenly everything seems to turn against me. Others are after me and are even after my life - at least that is what I suspect. Life itself has turned against me and I don't even know why. An overwhelming doubt strikes me, and I am assailed by dark thoughts. My patiently built up certainties are all undermined. The deep sense of presence behind all things is now a mystery to me, and without any guidance I am thrown back on myself. Sinking to the bottom of my existence and at the mercy of the dark forces of fate, I ask myself what for heaven's sake I am supposed to do?

But is that not exactly the danger that awaits me? Being tempted to react in a hurry, to tackle immediately the looming adversity; defending myself impulsively with all power against any calamity that comes my way; resolutely tackling the causes and fighting vigorously. But by reacting in this way, aren't I just making things worse? By resisting, I strengthen the dark forces that feed on that energy. And all my involuntary thoughts form a web in which I become increasingly entangled.... until finally, an overall panic completely paralyzes me. I am completely stuck. Metaphorically, I can no longer see my hand before my eyes, and I feel scared in the dark. Nor can I see that with every attempt to free myself I get stuck even more. So, there is no end to all my resistance, as I struggle to voluntarily give up self-preservation. Moving like a bendable reed in windy weather conditions, I keep low until the storm has subsided. I am defenceless against this great force, and seemingly with no significant role in my own life. I just look toward "the mountains from where my help will come", as it is said in that old psalm. I know that, even though the timing is uncertain, help will always come. I must continue to trust in it - in the beginning, perhaps only in the form of the grace to surrender to the circumstances which I must live through; then maybe as a sudden new insight into what has happened to me, and why I created it myself; and finally, as the spiritual power of the centre, that fills my soul being and lifts me

above all my struggle for life. It finally shows me the way to where I can be liberated from myself, where there is no more prosperity nor adversity, nothing that threatens me, nor an I that can be threatened. The night has passed and the morning finally here.

Everything indicates that life on earth is at a turning point. But the past has shown that during such transition periods life has undergone shocking changes, and similarly within our collective consciousness. This is about to happen again, but that does not have to be the end of time as doomsayers will have it. Because while global cosmic influences apply, influences to which we humans must irrevocably respond, we still have a free choice: do we cling to the old ways, or are we open to new forms of life?

In an old reflex of fear, we may try to cling even tighter to the familiar, which is an alternating ascending and descending earth field that wants to lead us back to the beginning of life. While at the same time, the intercosmic field of Light calls us, and offers us everything, to push humanity towards a large quantum leap, to increase our frequency and thus our consciousness in such a way that we are totally renewed in it.

It is therefore urgent to design a new bodily vehicle more adapted to this process, to drill a light shaft for us, and thus to rise through the Saturn gate of time, far beyond the old influences of our planetary life. After all, waiting is no longer an option and it is high time that we start to live differently and raise ourselves and our planet into a higher field of life. For it has long been said in the sacred language that the entire creation eagerly awaits the revelation of the sons and daughters of the Light.





© Photo Roger Cremers

INTERVIEW WITH EX-MINISTER AND SUFI **JOHAN WITTEVEEN**

# 'Thinking is superficial, feeling brings you to your soul'

---

'Only after death will you gain the insight into all aspects of your life and how it went.' Sufi Johan Witteveen takes Fokke Obbema on a journey through the dimensions.

By Fokke Obbema

**O**n the sofa in Wassenaar, in his villa overlooking the meadows, he enjoys the sight of a family of geese. 'Look, two adults and five goslings,' he remarks with pleasure in the middle of the conversation. Every day he follows what is happening globally in politics and economics, for which he reads the Dutch NRC paper and The New York Times: 'A good combination.' He still takes a fifteen-minute walk in the neighbourhood. He is also looking forward to June, when a twelve-day cruise around Iceland is on the agenda. His son's secretary will escort him then.

At the age of 97, Johannes Witteveen has survived almost all members of the two post-war Dutch cabinets, in which he was a member of the political party of the VVD in which he held the office of

Minister of Finance. Only two other participants still attend the monthly lunch of the De Jong cabinet (1967-1971), both younger. After this office, his most rewarding job followed: CEO of the International Monetary Fund in Washington (1973-1978). After this, he held a large number of supervisory directorships.

In his long life, Witteveen has always been something more than a politician and an economist. His parents belonged to the first generation of the Sufi movement, founded by Inayat Khan after the First World War. This Indian mystic propagated 'a universal Sufism', which aims at connecting Eastern and Western religions, because - as Khan noted - they share a belief in the divine spirit, love, beauty, harmony and spiritual freedom. Sufism wants to unite but does not want to convert or convince others - other re-



ligious views must always be respected. Witteveen was part of the highest Sufi board and, until recently, led ceremonies in the temple in Katwijk, the Netherlands. His wife was also part of the movement. ‘She met Inayat Khan in person as a 6-year-old,’ he says, with some awe in his voice. She died in 2006. Two children are also deceased, one of which was his son Willem, professor and PvdA senator. He died with his wife and daughter in the attack on flight MH17.

**What is the meaning of our lives?**  
‘I tend to see humanity as the culmination of creation. A divine spirit tries to express itself more and more in it. A telling Sufi statement about this goes: ‘The divine spirit sleeps in the rocks, wakes up in the plants, begins to become aware in the animals and comes to highest consciousness in man.’ Therefore, the meaning of life is about developing awareness of that divine essence. Constant awareness that we are part of that beautiful creation, realizing that there is a divine spirit active in it - that is the meaning of life. We can recognize that through beauty, which is how the spirit expresses itself. As a person you can also express something of that beauty yourself.’

**Has humanity made any progress in that regard during the 97 years of your life?**  
‘We can see the progress mainly in those people who have really developed this consciousness. I am thinking of the messengers who have founded the religions. Not only have they been able to give a brilliant vision of the divine spirit, but also their attitude towards life bears witness to this vision in a way by which they have been able to attract many people. I think of someone

like Inayat Khan, who founded the Sufi movement and who was very inspiring. I have not known him myself, but I have met his brothers. I have seen much of the divine spirit in them. But there are holy people in all religions, in all sorts of degrees.’

**Have you ever doubted that divine spirit?**  
‘Everyone does, I think. But thanks to my parents, I was touched by Sufism early on. At the age of 18, I was initiated into the movement’s inner school. That required a lot of prayer and meditation. So, when I started studying in 1940, I was fully engaged in it. I did not experience the doubts that many of my fellow students had at that time. I have spoken a lot with Christian students. But as a Sufi you never want to take anything away from one’s faith, you have to support it.’

**What appeals to you in Sufism?**  
‘Not only the vision of life itself, but also of life after death. I found that convincing. If you die here, a new phase begins. You leave your body behind, but the soul lives on with its memories and all its experiences. It continues with the task of expressing the divine and ultimately you come to oneness with the divine spirit. I always found that a beautiful image. That’s what I learned from conversations my parents had with their Sufi friends.’

**Why do you find that image convincing?**  
‘Where do we come from and where are we going? These are the fundamental questions that people want answers to. Inayat Khan has formulated very clear and positive answers. Many people today do not have that belief at all. They think



there’s nothing. Or they don’t think about it at all. I have always found that very unsatisfactory.’

**Many natural scientists see the emergence of life as a coincidence.**  
‘Yes, extremely unsatisfactory, don’t you think? There is also a belief behind this vision, namely that it is only about what we can see and explain in terms of physical matter. But there is also such a thing as the spirit. Only it is excluded from the explanations because it is intangible. But that doesn’t mean it doesn’t play a role. For those scientists, the origin of the earth is a coincidence, but for me coincidence doesn’t exist. When you talk about coincidence, to me it means that another force is at work, namely the one, all-powerful spirit. This rules out any chance movement. The spirit sees consequences that we cannot see. That one spirit also works within us, everyone has a calling that he or she must follow. I can see that clearly in my own life.’

**In what way exactly?**  
‘Why did I become Managing Direc-

The meaning of life is about developing awareness of the divine  
.....

tor of the IMF in 1973? At first, I reacted with caution. Shortly thereafter I received an invitation that I had never received before, namely for an economic conference in Washington. There I visited the IMF and I saw it as a great opportunity. It was no coincidence that I received that invitation. My life was being led at that time.’

**In that light, how do you deal with another major event in your life, the death of your son Willem?**  
‘From the start I understood this as something I had to accept, so that it would make sense. That did me good. I accepted it, it was something on which I had no influence and so I moved on with my life. I consider it as something that is important for the relationship that you have with the one spirit. You learn to accept that as your guide. Painful and unpleasant events can still have meaning for you.’

**What meaning could there be in this case?**  
‘That is not something we can fathom. We always see only a small part of the



whole. I only know that right before Willem got on the plane, he had just submitted a manuscript to his publisher. It was completed, that is fine and satisfactory. (silence) Apparently, his time had come although we cannot understand why it should be. I am convinced that he lives in the other world that we enter after death. ‘

**Why don’t we get a view of the bigger picture?**  
‘That would not be right, it would confuse us. No, it doesn’t work that way. Only after death do you gain the insight into all kinds of aspects of your life and how it went. They take you one step further. You are then assessed, ‘in your own heart,’ as Inayat Khan says. So, not by a higher authority, no, you are going to evaluate yourself: ‘This was good, that was not good’. ‘

**Is that what you are already doing now?**  
‘I can’t say that yet, because I’m also trying to get things right, especially the Sufi activities. (silence) There are some things I regret though. Certain important developments in the leadership of the movement I didn’t guide well. My friendly nature gained the upper hand several times, by which I have given some people too much room. I will not

**READING SUGGESTION**  
‘The eternal wisdom of Aldous Huxley.’  
In the middle of the Second World War, a British man called Huxley went looking for what is the greatest common denominator of religions. In this book he draws from a wide variety of Eastern and Western sources. Huxley was not a Sufist, but his book is entirely consistent with Sufism. A book aimed at understanding why things happen the way they do.

elaborate on that. I’m still trying to fix that.’

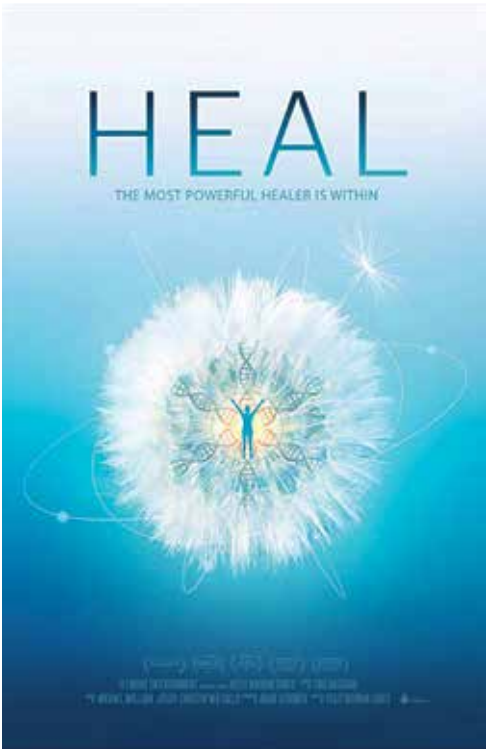
**Do you see a future for religions?**  
‘I think that religions should focus more on mysticism. People don’t need dogmas. What does affect them is an experiential feeling. Therein lies the unity of religious ideals, in the emotive experience of the divine. With our thinking we want it all cut and dried, but that doesn’t work, then you just lose the divine spirit. (laughs) Thinking is superficial. Feeling goes much deeper, that penetrates into your soul. And that is the true life.’

**To penetrate to your soul makes life meaningful?**  
‘You must become aware of your soul, because that is the divine within us. It sometimes works, especially when you are not active with your mind for a while. Sitting here on a beautiful morning while the sun is shining, I can feel the beauty of that divine spirit. That is poorly expressed in words, but I feel that deeply. We must constantly try to find that contact. But it is difficult. As your eye can see everything except your eye itself, so it is with your soul.’

**Do you look forward to death?**  
‘No, I still find life too interesting, I’m not in a hurry. I live as long as it is needed. As long as I see a task for myself.’

**You will meet your loved ones again after your death - your wife, your sons.**  
‘Yes, but I don’t know exactly what that will be like. But what is here, that I do know. I find that the hard part about it. I am confident that it will be beautiful. But it can wait for a while.’ ☀

*This article was previously published in DeVolkskrant (Dutch newspaper) on April 22, 2019, one day before the death of Johan Witteveen on April 23, 2019 and is part of the series ‘The meaning of life.’ After a cardiac arrest that made him float between death and life, Fokke Obbema went in search of answers to that long-standing question: what is the reason we are here on earth? In a series of interviews, he discussed this with people from very diverse professions and backgrounds.*



In the documentary ‘Heal’ from 2017 that can be viewed on Netflix, the makers investigate healing from the connection between body and mind. They show how sometimes people are healed against all odds and what the common factor could be. The influence of negative thoughts, anxiety, anger, and chronic stress is discussed and the negative influence of this on the immune system. The outcomes discussed may not be new, but the whole has become a nice compilation, which encourages awareness. We are increasingly attacked by negative influences from the environment, the news, the continuous e-mails from work, financial uncertainties, etc. Often the balance is disturbed, and the body can no longer revitalise itself. By becoming aware of these effects and a change in direction, a change for the better can be affected,

# Heal

Physics and metaphysics are inextricably linked. Everything is vibration. This documentary is a guide to contribute to the awareness thereof.

for example, the power of hope and faith via the placebo effect, as well as acceptance and forgiveness. Awareness of influences around you, both positive and negative, awareness of your own negative thoughts, and awareness of what drains and gives energy. Hanging on the couch, for example, gives no energy, but getting a breath of fresh air does. You then have a choice on which you focus. For instance, don’t immediately expose yourself to all the misery on the news and all those emails in the morning. Make time for reflection, have a grateful attitude, focus on the beautiful things in life, give meaning to your mission in life. The documentary ends spiritually but gives no further guidance. The Rosycross shows a clear Path how to find the Light and make it work in your life. Each of us is exposed to all of the aforementioned major influences, the amplitude and pace of which seem to increase every year, but those who experience the help of the Path actually hold the key. We do not have to focus our energy on arming ourselves against negative influences such as radiation and news. That rather increases fear and creates stagnation instead of change. We have the opportunity to learn from life and we can focus our attention and energy on other things: love, truth, Light. Director Kelly Noonan’s documentary takes us on a scientific and spiritual journey in which we discover that our thoughts, beliefs, and emotions have a huge impact on our health and ability to heal ourselves. The latest science reports reveal that we are not victims of unchangeable genes, nor should we buy into a scary prognosis. The fact is that we have more control over our health and life than we have been taught to believe. This film will empower you with a new understanding of the miraculous nature of the human body and the extraordinary healer within us all. HEAL not only taps into the brilliant mind of leading scientists and spiritual teachers but follows three people on actual high stakes healing journeys. Healing can be extremely complex and deeply personal, but it can also happen spontaneously in a moment. Through these inspiring and emotional stories, we find out what works, what doesn’t, and why. ☀



# Inertia or the memory effect

**Matter and memory**  
As you read this, the words are recorded in the working memory of your brain. That is a short-term memory. Do the words touch you; do you want to think about them or just because the door suddenly slams shut, do the words then draw a memory trail. The information is stored in a network of neurons. That means that there is a temporary change in shape in the physical reality of your brain. This requires energy. The memory trail is so volatile that energy must flow to it, consciously or unconsciously, to sustain it. The permanent form of the information seems rather formless and scattered. The memory trail is a temporary concentrated form. An arrangement of matter to store knowledge. A printed and bound book is also a rearrangement of matter – with ink and paper – in a form that contains information. Books are becoming temporary. E-books are even more volatile and are stored by a temporary electronic-scale rearrangement in a memory chip. Downloading and writing it takes energy. Time flows through all this. That flow determines whether we speak of temporary or permanent storage. That flow is the key to our memory. My consciousness and memories are influenced by the flow of time.

## **Resistance to change**

You are in a crowded metro carriage. Through the window you see the alternation of strips of light and darkness of the tunnel. There is screeching and braking.





You are catapulted forward where you are more or less smoothly caught by other passengers who move with you. Slowly everyone takes their own place again. This effect was put into words by Mr Mach – the man of the speed of sound - as follows: “When the tram shakes it is the stars that make you fall”. This is called in more prosaic terms: inertia.

We, together in the metro carriage move with a speed of about 80 km per hour. If the brakes of the tram are applied, our body wants to continue its movement unchanged. Our body, which is attracted by all those celestial bodies and by the earth, permanently. If no other force is exerted on us, we will move unchanged. Newton expresses this as:  $F=ma$ . Where  $a$  stands for the acceleration, that is the change. And  $F$  for that other power. We are represented by  $m$ , the mass. My mass is not just a collection of molecules, matter. It is primarily a resistance to change when a force grabs us. Mach’s statement indicates that we are connected purely as matter to all other matter in the universe.

**Matter in motion**

We humans know from experience how to deal with inertia. If you want to splash the water in a tub over the edge, then you know from experience that you have to put your hand in the water and start moving it back and forth, first slowly, then a little bit faster until you feel that you have exactly the right frequency: the water moves completely with your hand. Then you make the movements longer and a big wave goes over the edge.

You do the same if you want to push a heavy cart over a threshold: you roll the thing up and down a number of times, feel the good frequency and then make the movement longer and hope that mass

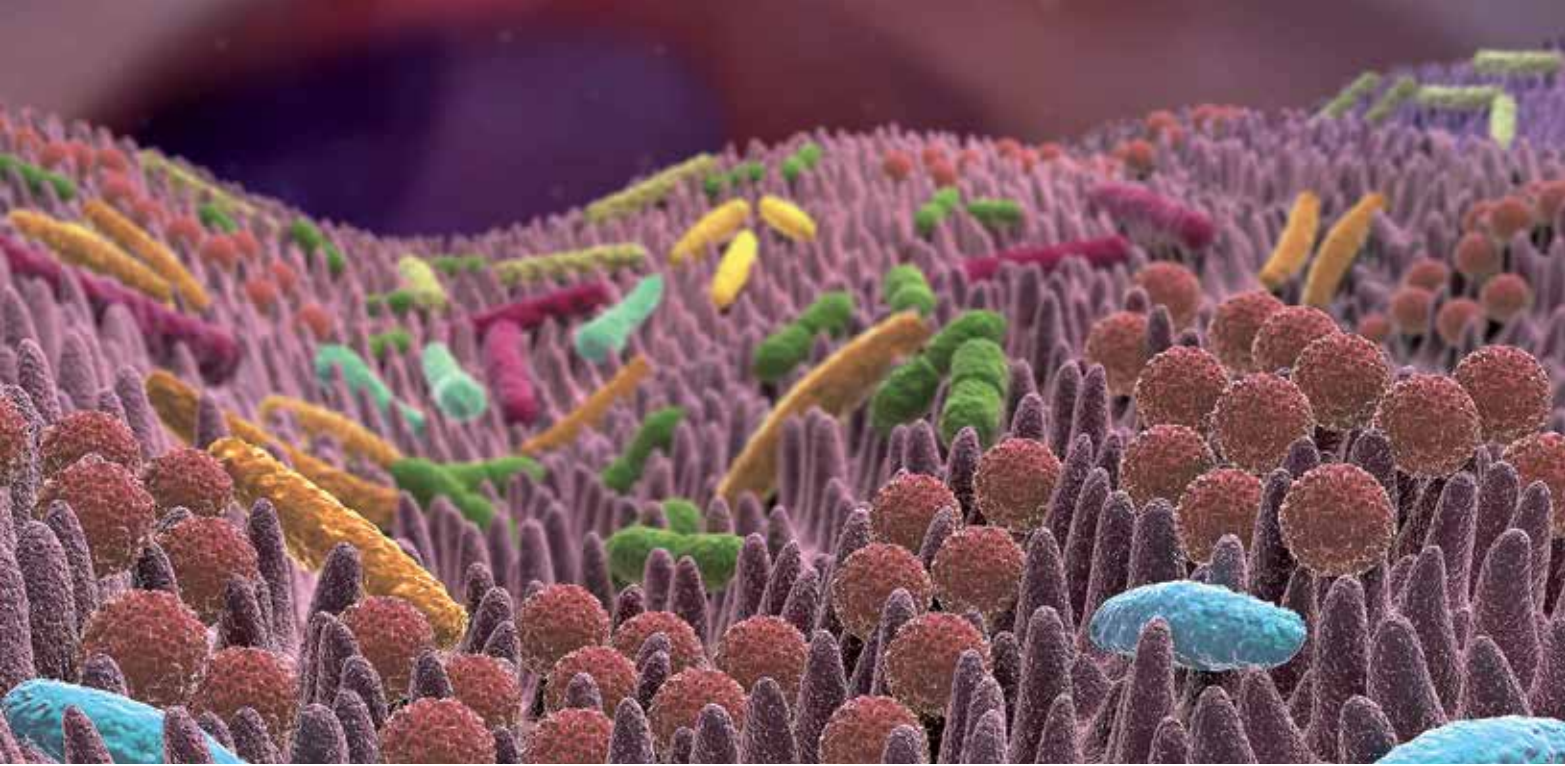
goes over the threshold. The frequency to be found is called the own frequency. You can transfer maximum energy to the moved system at that vibration frequency. A resonance occurs between the mover and what is being moved.

**Inherited inertia**

A memory track in the brain, a possibility for memory. A child is born with the preceding memory of being carried by eternity. It projects its desire for that carrying god onto the mother who guarantees its survival. The mother is human and will therefore be unable to meet the high expectations. The disappointment, experienced as pain, leaves a memory trail into the cells of the body. The bliss of being nourished, cared for and loved does the same. These traces will be harder to decode later as a memory. They do, however, determine the personality.

Biologically we inherit our mother’s intestinal flora. That means: organisms that are essential for our digestion in a number that is larger than the number of our body’s own cells. There, too, nature draws a trail of memory that, like belly consciousness, will exert a major influence on our personality. Every group of bacteria wants to continue to live as a group. They always ask for specific forms of food. Think of the cry for hunger for chocolate or sugar and the fight of even a conscious person against his candy tendency.

If the parents die, the children inherit. However, the legacy begins much earlier in our lives: we inherit a DNA combination from our parents. We inherit our mother’s blood. We inherit our mother’s intestinal flora. We inherit that web of memory trails of our early experiences in interacting with our parents, start-



# In the intestinal flora, too, nature draws a memory trail that as belly consciousness exerts a great influence on the personality

ing with conception. Via blood and DNA we inherit the balance of previous ancestors who are part of our family tree. Our past, that is the collective memory traces from our entire history of existence, determines our current being. And the vast majority of those influences work completely unconsciously.

And then we grow up, as a child, as a teenager, young adult, adult. We grow up from our heritage, our past. We grow up in a family, a community, a society. That society has rules of life, collective beliefs and laws that indicate how I should behave in that environment. Conflicts arise between my inner being driven to a certain way of doing things on the one hand and those social demands

on the other. Another memory trail is formed by the pain of being contained. As an infant in arms but much worse because of my much greater desire for freedom. Whatever the political colour of the society in which I grow up is, its basic trend is always conservative. Rules, beliefs and laws do not want to be changed.

**Me in a slow world**

I find myself, as it were, in a valley surrounded by the hills and mountains of reactionary forces, of active memory trails, of social pressure, of social obligations, of bacteria in my stomach that want to live. All of these slopes have been formed in the past. I experience myself as current at all times. Something in me drives me to self-realization of that actual





‘Als de tram schudt zijn het de sterren die je doen vallen...’ Tram in Shanghai, China

self and therefore up the slope, over the mountain. Can I move myself or do I have to find a way to be moved by a higher force? Since a valley roughly corresponds in shape to a bathtub: should resonance be realized between me - with my mass as a measure of my inertia - and what moves me? So that there is maximum energy transfer and I go - after a few times back and forth - over the edge? And what moves me?

**Constant change and the pursuit of being**  
Our world is characterized by time and space. Within that time, most processes make a pendulum movement between two extremes, which leads to the dialectical duos that we experience, such as light and dark. The earth turns and therefore light and darkness alternate on its surface. A puppy is born, grows up rather quickly to an adult dog and will die again at some point.

The human is different. There is an eternity element in the human being - even if it is only as a reminder for our consciousness. Between conception and birth that eternal movement is connected with a material body. Matter is cyclical, at most it moves back and forth slowly but surely. From the interaction of those two forms of being, those forms of movement, consciousness arises. And a resistance to change that we can call memory, or learning ability. The urge to stay alive causes us to make traces of how we can best do that. This motive also makes us remember selectively: negative experiences remain better in our memory than positive ones. As if happiness does not change our lives for the better.

**Inertia on the path to being**  
At our core we are eternal beings, although now mortal gods, temporarily. With a deep desire for eternal values: stay alive, eternal happiness, perfect love,

THE MOVER  
*Asklepios, isn't everything being moved in something and being moved by something? Definitely! And is not the space in which something is moved greater than that which is being moved? Doubtless. And that that what makes the movement is stronger than what is being moved? That is obvious. Will the nature of that in which the movement takes place not necessarily be opposed to that of what is being moved? Of course. Is this universe larger than any body? Yes, sure. And is it not completely filled, namely with many other larger bodies, or, more correctly, with all the bodies that there are? That's how it is. So the universe is a body? Sure. And a body that is moved? Sure. How large must be the space within which the universe is moved? And of what kind? Should it not be much larger than the universe? Indeed. And of what kind? Of an opposite nature, Asklepios? The opposite of the nature of the body is the immaterial. Doubtless.*

General dialogue between  
Hermes and Asklepios. (EAG 2  
page 80)

sustainability, comprehensive knowledge. Our consciousness is part of the resistance between both forms of movement, the eternal movement and the sham movements of the dialectic, which is a matter of identification. Do I identify myself with eternal becoming or with the self-image of this world of opposites built up from memory?

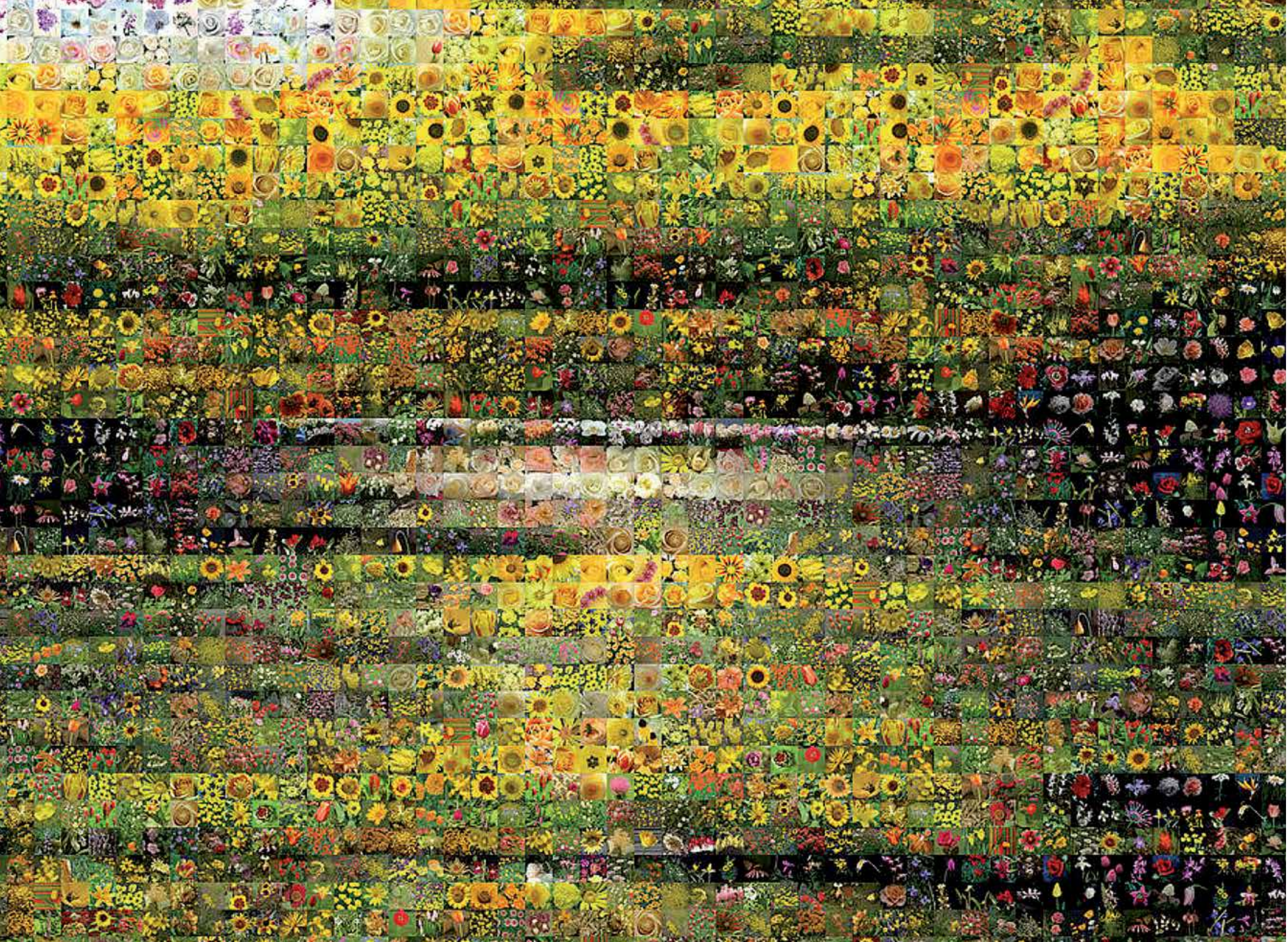
Releasing the latter is more difficult than it seems, is slow. Based on the memory trails of our life experiences, we constantly write and edit the life story in which we play the hero ourselves. That gives our psychology a very large mass and therefore a very great inertia, resistance to change, inability to move and accelerate in a new direction.  $F=ma$ , with  $m$  imaginatively large. But as acceleration takes place in the space of consciousness, that imaginary large  $m$ , the determining factor, is a mass of ideas. It contains our conscious experiences, our unconscious recordings, the reconstructed episodes in our life story and therefore our self-image in development, the contents of our blood and thus also the legacy images and views of our family tree, the collective ideas of our society ... The sum of all this makes us very important in the space of ideas. That entire collection of images, that museum of Mrs. X or Mr. Y, is maintained with emotional energy and the creative power of our thinking.

**Eternity**  
Suppose our core, the being of eternity, wants to express itself, to manifest. Basically, only the identification needs to be shifted from our imaginary self to that true self. Practically, it starts with assuming that the core is there and is more important than anything else. We must believe in this. That makes a start of opening in the entire system, the roof of the mu-

THE GUARDIAN, 181220  
“Fleeing is no longer possible, and, as Larry Page and Sergey Brin understood it so sharply when they launched Google in 1998, everything that people do online leaves a trail of data. If this data is stored and used correctly, these traces mean a gold mine of information that provides insight into people on an individual level as well as a valuable description of wider cultural, economic and political trends. ”

seum lets in light. We can see our collection of images in that light, in admiration and in aversion. In that light we can see how we identify ourselves with a selection of the works in the museum. Based on that insight, we can question that identification and possibly let it go. In surrender to the core in us. Self surrender of ourselves to the self. We can also learn that an iconoclasm does not produce anything: it feeds a lot of energy into the museum and chaos that makes it difficult to see. There is much more to learn in this unlearning. Gradually you end up in a different position in the reality, a new attitude to life. Now assume that for once our core, the being of eternity, wants to explore itself?! ★





# Love and all that

---

EMIEL VAN HUYSE

Love, the most exalted word  
the world has ever produced  
to describe the most banal  
unto the highest purity that  
can emerge in a human  
heart, and at the same time  
a popular wildcard to define  
our relationships.

© Gilberto



Relationship’ refers to at least two parties. The relationship between them has aspects like sympathy, attraction, beauty, connectedness, advantage; terms that – in turn – also include an opposite side. The essence of these is mostly called ‘hatred’, a coarse word that barely tolerates a milder synonym. What we inwardly experience as ‘Love’ must be something that has no contradiction, but such a concept cannot be found in an earthly dictionary. A shortcoming that we try to remedy with substitutes such as ‘Love with a capital letter’. Oneness is getting closer, even if it is also a concept that we may also know and experience but can hardly imagine. This is because we experience that there is still an observer and an object, so again there are two. There is an enormous gap between being one and being of one opinion. Our being one usually means that there has been enough bickering and the giving and taking to avoid for instance too great a loss of face. In ‘oneness’ – the word says it all – there is only one left; there is no one to give or receive. And that’s precisely the bottleneck. From the Ego (with a capital letter and also called the All-Will) we have built our own ego and around it our own universe. But an ego is sometimes so big, that in that whole universe there is only room for one of them and for nothing else. Thus, we wander forever along the border between war and peace. As an individual or as a group, the scale does not matter. We often live only by virtue of an opponent, in whatever form. And yet we were given this body, with its miraculous capacities, on loan, as it were, to complete our journey through this life. Does this body have to disappear then? Certainly not, as that ‘vehicle’ as it is also sometimes called, is the only way to play

the role that has been assigned to us on this earthly stage. Only, the rider should be on the back of the horse; not the other way around. Ridiculous image? Maybe rather tragically comical, but everyone must decide that for themselves, although it is not a simple matter when the suspect is both judge and prosecutor. Maybe this body can even help us - that incredible life form that can breathe, eat, transform, move, perceive, speak, act, and feel pain, illness, pleasure and so much more. And there are also all the processes that take place in secret, such as conversion, circulation of oxygen and fluids, digestion, thoughts, desires; an obscure mechanism with always the danger that something can go wrong – and often *does*. A complete universe in itself of coming and going, the spectacular and the hidden, the ups and the downs. But this whole diversity also reveals to us what the term ‘oneness’ can mean. For example, we don’t get angry with our knee when it hinders our mobility, we don’t criticize the liver for being inflamed, nor do we condemn the molar that’s messing up our weekend. And the fact that our heart keeps on ticking, through thick and thin, is something we find quite normal or just don’t think about at all. I am in all that and all that is in me as I go and stand here: the accuser and the accused, the admirer as well as the celebrated one. Every aspect sits on the same chair. There is no kind of relationship between what befalls me and me-myself, no, it’s all ‘I’. Whether we call this organisation with terms like creation, cosmos or nature, for everything that goes on within it the same applies, there is only an increase in scale. The inflammation can also be called war, the broken joint a natural disaster. But all these are events within one and

the same being, there is simply no room for an ‘against’, because ‘oneness’ – the name says it all – has no opposite. The lily blossoms and withers, the chorus of the dawn vaporizes in the morning breeze, the hurricane lies down between the rubble as the promise of new opportunities. Apparently, a useless turbulence of coming and going, of construction and demolition, misunderstandings, annoyances, happiness and setbacks; the ordinary waves and wavelets of what we call ‘life’, the power that encloses the entire universe and has no judgement about what is happening in its womb. Everything that happens in and with our existence touches our consciousness; happy and relieved by the signs of healing, worried about the failure of a function or an endeavour. There is no trace of resentment, contempt or exclusion in this, for all this too is ... I,

Either the I-will, or the All-will. Either an immersion into the peace of the impartial oneness, or the I-you relationship with its criticism, rivalry, fears and doubts, and the superlatives thereof in the world around us. Sowing discord in it seems to be the trick of the earthly powers to keep our perspective focused on the surface. But it is an illusion: these things, too are decided in the All-Will, as ways and opportunities to break open our insight, to defrost the frozen spark in our hearts so that it can find its place again in the great Stream. But where has ‘love’ gone in this argument? We could summarize the above as: I and you - I with you - I am you. Actions and thoughts of us – people – are often exponents of the lines of force that circulate in society; those who say ‘I’, say ‘we’ at the

## Actions and thoughts of us – people – are often exponents of the lines of force that circulate in society

the reflection of the Primeval Force that we carelessly call ‘life’, the great unknown – and unrecognized – that is anchored in our being as potential and which accompanies us throughout our life, – and waits. For access, as it were, to a forgotten Empire that we once exchanged for the adventure ‘Earth’. This potential has no name, because a name distinguishes it from everything else. But there is nothing else, because it is the All. This is how abstract ‘life’ expresses itself in concrete, active forms. And although our consciousness cannot (yet) really grasp this, it constantly confronts us with a choice.

same time. Next to and behind the accused stands the community that formed him/her. If we really let this sink in, we may progress to compassion, caring together and accomplishing together what needs to be done here and now, regardless of the judgement and appreciation of the ‘I’, with its opinions and interests. This can then be called love, the way to Oneness, revealed to us and guided by Love itself; the way that can transform the opponent into a fellow Human Being. ☀



# The portrait

## Can one recognize the divine twin?

**H**e stands in front of his easel with his eyes closed, thinking about last weekend.

The opening reception of his last exhibition was a great success. The last three years he had specialized in portrait painting and the word had quickly spread that here was a painter with a knack for understanding and painting the essence and substance of a human being. Over the weekend, he had achieved a new breakthrough.

His sitters had made their portraits available and participated in the opening reception. Deep conversations took place among the impressed visitors. The atmosphere was such that nobody wanted to go home.

He had also painted a self-portrait. On the evening before the opening, he had walked through the gallery and had stood in front of this self-portrait for a long time. It became apparent to him that all the portraits carried a certain echo of each other, and that they all had a certain resemblance to his self-portrait.

His eyes were still closed. He remembered the different sittings and that suddenly a visage, lighter than himself, had appeared inside of him. Vague in outlines, it absorbed him, took sway over him. It was he. Time and space dissolved.

He looked up and saw himself standing in his studio... and at the same time he saw moments of his life, which appeared as a landscape passing by.

He stood at the easel with his head lowered and contemplated the image. As fast as it appeared, as fast as it took control of him, it also disappeared again; at least that was how he felt it. What or Who was that in truth?

On one level, it was he beholding himself. That was undisputable. And yet, on another level, it was someone else – retracted in the background, observing him from deep space. The quietness, the remarkable calmness, the light that he experienced in that moment... He felt that it left its traces and he asked himself: Was there a dash of sadness in the image? Was there an expectation involved, aimed at the man in front of the easel?

He opened his eyes and intuitively started to sketch.

The following day he placed the completed painting beside his self-portrait. Visitors approached. Unable to avert their gazes from the new painting, they asked: “Who is this?” Something mysterious emanates from the portrait. Everyone feels that somehow it relates to himself, to herself. ★

Article taken from LOGON







A beginning society will develop social cohesion. As such a society grows, regulation is needed to maintain stability. What role does a god play in the process of social development? Recent research into more than 400 complex societies which developed over the past 10,000 years, aims to answer that question. The purpose of the study was to determine whether a complex society appears first, and moralizing gods are introduced later, or the other way around: the gods precede the formation of a society. A chicken-egg situation with regard to the origin of god and society.

# The mega society

**G**ods follow society development, it appears. The scientists involved draw the tenuous conclusion that a moralizing god is needed to justify certain rules that come from above or outside of society. In Buddhism it is the law of karma that has a corrective effect as a supernatural punishment. The Egyptian god Maāt (2800 BC) is the earliest deity with a moralizing function. Maāt is later followed by Sjamasj (2200 BC), and Ahura Mazda in Persia (500 BC). These gods developed in societies with more than one million people and are therefore referred to as mega societies in the study.

## The riddle of humanity

Another interpretation of the data is that at a certain point in the development of society, man becomes aware of a higher spiritual power. Through the collective consciousness, this spiritual power reveals itself to the evolving society. There is apparently room for self-reflection and the opportunity to discover inner motivations that come from beyond the senses. Motivations that are inspired by gods. A motivation that is based on the latent spiritual potential of human beings. So we turn it around here. Society does not invent a god for the sake of morality and the enforcement of rules. This morality comes from man himself and connects him with lifeforms that possess this higher morality as a characteristic. The image of this higher lifeform as a prototype is referred to as “god”.

In the spirit of this god, humanity is a unity. A collective of consciousness and experience that takes its place in the development of society. A group of conscious people with a higher awareness of the unity of the whole humanity. That higher consciousness is in the gnostic doctrine called Christ. The core of every individual person belongs to the unity of the Christ and cannot be viewed separately from it.

However, this spiritual core can separate itself from the unity and choose its own path. Humanity then manifests itself in the multitude. The spiritual potential is fragmented in this multitude. In this way each person creates his own version of the universe with a single part of the shining truth. The rest of humanity can take its place there as a projection of creation in a self-centred version of the universe.

The world view from quantum physics now saddles us with a mystery. A model has been made which is based on the smallest particles that are known. The model indicates how these particles behave and thus shape our reality. The model explains everything right until the moment in which humans try to perceive reality. Then the model no longer works. There are two theories that try to explain this phenomenon. The most common theory is that the system collapses the moment humans perceive it. A recent theory is that the model describes multiple realities, all of which take place simultaneously. Man sees only a single reality, while the model describes all realities at the same time.

The Black and the White Gods.  
© Ben Russell



Because of the dilemma of the two theories and the unsatisfactory outcome, there is little interest for further research. It is as if it is clear that this outcome emphasizes that people have a limited view of reality. That their senses limit them to such an extent that the outcome, when it really comes to the crucial points, is incomprehensible. A universe that only exists when someone perceives it, apparently shows only a limited aspect of reality. A universe that exists in a multitude of variants always has what is needed for individual humans. Both variants indicate that there is a creation that adapts to the consciousness of man. The more fragmented the consciousness, the more fragmented the universe.

**The global mega society**

The memory of a unity in Christ is present in everyone. In the twenty-first century, every person can make his or her own story out of this; A mythical representation of the return to the Unity. This can be done, for example, by creating an image of a country or nation that is superior from other peoples and countries. The well-being of such a society then becomes top priority for its leaders. We can think of Donald Trump here, who wants to ‘make America great again’, with the help of god of course. This is an image that exceeded all expectations during his campaign. During his presidency, Trump also appears to hold his ground, to the surprise of the rest of the world. Trump’s plans are of mythical proportions. Anyone who knows the world of myths knows that it always leads to conflict. Building a wall makes the separation between this mega society and everything else beyond it very concrete.

An individual like Trump gains power in the group by creating something that the masses adore. In this representation an image is created which may develop as a reality within the boundaries of society. This modern mega society also arouses an aversion among the rest of the (fragmented) people. They also want a mega society with high ideals. But you must have an ideal first, of course. For example, does Europe still have such a uniting ideal, or is it all past glory? Does anyone still believe in Europe as a mega society? Where is god by the way?

The political drama seems to be less and less decisive for the direction of the development of society. All those little countries, districts, cities and local authorities play their own games. The question is whether this still matters. It is no secret that the five largest companies in the world, the “frightful five” possess so much money that governments actually form a barrier for them in their plans. Think of plans like a colony on Mars, a free state for rich and gifted people with free transportation, fresh air and no annoying rules. The money to realise this is in the hands of a small group of very rich people who have astronomical amounts to spend. For them, the political world stage is like a puppet show for the entertainment of humanity. They are the new gods of the global mega society of the twenty-first century. Many young men and women feel intuitively that such a global mega society is like a straitjacket for any free development of the individual. Therefore, this young generation is reorienting themselves. They are of course also drawn into all kinds of ideologies emanating from historically developed puppet games, but more and more they free themselves from them. They are more concerned about the ecological limits of mother earth. Is the

Behind the  
illusion is  
the unity of  
conscious-  
ness in the  
‘All of the  
Christ’  
.....

earth in the coming decades a viable planet for the coming generations? The new god is mother-earth and this gives a new morality to the ecosystem of the global mega society.

**Living together in unity**

The wish for unity projects itself into a fragmented global mega society. Watching this projection is a sensory limited, like a grain of sand in the spirit’s eye. The unity exists but cannot be seen by the individual. That is the confusing context in which the senses are trapped. Because of this a person perceives only separation. The experience of a separate consciousness exists because of time and space. However, that experience is an illusion. Behind the illusion is the unity of consciousness in the All of the Christ. This unity radiates the All with the spirit of love. Re-emerging into unity therefore means the same as incorporating all humanity into that unity. That is the secret of liberation: every individual can do this himself. With this act man takes a group of fellow-companions with him across the threshold of space and time. The more man can forgive his fellow men, the more the power of love can penetrate into society. In this way people connect in the ideal of unity. Not as a projection in a mega society, but as a real society in the ecosystem of mother earth.

The god-mother is like a womb of the real eternal life in the unity of the all. Very close and easy to enter, if a person is able to forgive, in loving attitude, everything and everyone. Only this love opens the gates of the spirit, as nothing else will do. The key to open the gate is consciousness. The gate itself is the luminous presence that breaks in from its unity into the world of space and time. The alpha and the omega, the beginning and the end of the fragmented universe of the human life-wave. So, it is not man who imagines god, but god, the spirit, who through man imagines the unity of real life. That is why the new life does not come from a representation of a god, but from the revelation of real life. The testimony of which may show modern scientists a motive for further investigation.

Mankind has forgotten its origin. Every memory of it comes up with difficulty and is mostly quickly forgotten. Time and again this memory must fight its way through the illusion to the temporary consciousness of man. If this consciousness becomes collective, then a new mythology comes into being with new gods and a new attempt to shape eternity in time. The chicken-egg story of gods and human societies. But groups of people are always sharing their revelation. The higher life can be entered without having to imagine it. The group is included because the key is used and the gate is opened. ★

1. Complex societies precede moralizing gods throughout world history. Nature March 20, 2019.





# God's smile

People use language to express their thoughts and emotions, and to have conversations among themselves. We use it to exchange our feelings and experiences, to test our understanding of the world around us, to regularly redefine that world, and to continually refine ourselves and each other, with all kinds of qualities. In this way we constantly create new realities for and about ourselves and the world in the broadest sense. Everyone does this, time and again, and each in their own way.



# It almost seems as if people have ended up in a “place of exile”, like a restricted fenced refugee camp

.....

This not only makes the multiplicity of humanity almost infinite in variation, but also in its changeability. A crowded stage, on which only a relatively small minority of “actors” are able to remain standing. Almost everyone is focused on, or relates their life to, matter, and therefore to time and space. Everything seems to originate from matter, time and space. This trinity of factors determines the boundaries of our physical domain, and so all life appears to take place bound by those constraints, being acted out on the stage that is the actual objective world. It almost seems as if people have ended up in a “place of exile”, like a restricted fenced refugee camp, the original refugee camp for all of humanity. And this humanity feels abandoned and desperately searches for the meaning of it all, because it feels that no “fatherland” wants to welcome it in this form. If we consider this deeply, this despair largely stems, on the one hand, from the expectation that “the gods” will eventually take pity on the people; and on the other hand, from the fear born of hard experience that this mercy will never happen. People are especially inclined to expect their salvation from something or someone outside themselves. And if that salvation does not happen to them, their accusing fingers almost always point to the ‘outside’. This can continue during

many incarnations. Whoever could have lasting peace within this swirling chaos? In that sense, the above title is absurd or at least cynical. Or maybe not? Christ said: “My people are lost because they have no knowledge.” That is the greatest evil in this world: Because not the murmuring natural people of flesh and blood can be taken up into the “Fatherland” of the original man. It is a terribly tragic misunderstanding to believe that, or to expect it, and it is also the ultimate breeding ground for despair, derailment and degeneration. What is it that makes all sorts of religions able to hold natural-born humanity hostage with threats of hell and damnation? It is sufficiently well-known that this practice of power over the nature-born people has brought them great wealth and influence. Was it the stupidity of earthly mankind that made it sensitive to superstition and religion? As in the cynical maxim: “If you keep them stupid, I will keep them poor,” as reputedly an emperor once said to the pope of his time. No, it is not stupidity, but definitely there are underlying, largely unconscious, aspirations that are nourished by deep human desires for peace and security. The knowledge that the creation “man” is a God-child has always been present within nature-born people as long as man has existed on earth. But it is equally known that this knowledge has sunk

back into oblivion and moreover, it has been systematically withheld from their “flock” by “knowing” priestly “shepherds” with earthly interests. The divine son/daughter thus ended up in this chaotic material time-spatiality in a particularly dramatic way. Incidentally, it is important to realize that only our earth-bound perspective deludes us to call this “a drama.” In the Corpus Hermeticum (The Egyptian Arch Gnosis I), in the book “Pymander”, verses 32 to 38, Pymander describes the process of the divine child’s fall into earthly spheres as follows: The Spirit, the Father of all creatures, who is life and light, produced a man alike unto Him, whom He began to love as his own child. For Man, being the likeness of his Father, was very beautiful; God loved his own figure and gave him charge of all his works. However, when man observed the creation the Demiurge had formed in the fire, he also wished to bring forth a piece of work, and the Father granted him this. When he then entered into the field of creation of the Demiurge, in which he was to have a free hand, he observed the works of his brother. The Rectors began to love him and each of them let him share his own rank in the hierarchy of the spheres. Afterwards, when Man had learned to know their being and had received a share in their nature, he wished to break through the limitations of the circles and learn the power of him who rules over the fire. Then Man, who was given power over the world of mortal beings and of the irrational beasts, bent over, and, through the cohesive power of the spheres,

the envelopment of which he had broken through, showed himself to the nature below in the beautiful figure of God. When nature saw the one who possessed the inexhaustible beauty and all the energies of the seven Rectors, united in the figure of God, it smiled with love, for it had seen the features of this wonderfully beautiful form of man reflected in the water, and had perceived his shadow upon the earth. Concerning himself: when man observed in nature the form that so very much resembled him, because of the reflection in the water in nature, he fell in love with it and wished to live there. What he wanted, he did so immediately, and thus he inhabited the irrational form. And when nature had received her beloved unto herself, she encircled him completely and they became one, because the fire of their desire was great. That is why, of all the creatures in nature, only man is two-fold, namely mortal as to the body, and immortal as to the essential man.

This could be the scenario of an alluring science fiction movie, complete with power men and women. Seen from that perspective, such films are perhaps less surprising than it might seem at first sight, because they unconsciously draw from the same pre-memory. Man created by God was “a child of God” and was therefore endowed with divine powers. One of those capabilities was the “divine will.” The quotation states: “What he wanted, he did immediately”, because, contrary to the suggestion of the paradise myth, God



had imposed no restrictions on him. His creative power was unlimited, and thus His child was not just a puppet of the Creator. Though God warned him about it, he could still freely choose to “eat the fruits” from the “tree of the knowledge of good and evil”.

“...And so, he began to inhabit the irrational form. And when nature had received her beloved into herself, she completely encircled him and they became one, because the fire of their desire was great.”

This “fall” stripped the original man, male-female in himself, of his divine powers. In that fall he split, separating the masculine from the feminine, leaving him with an infinite number of dismantled, individually masculine or feminine envelopes (the microcosms), each holding in its centre a minimal and vague, but immortal, reflection of what once used to be.

During a very long evolutionary process according to our natural understanding, a creature emerged in the earthly nature that was found suitable for connecting with such a “masculine” or “feminine” microcosm: our nature-born form, the earthly people that we are. The purpose of that connection was and is for the human being to remember his origin through the hard school of experience of nature-born life and to find his way back to the original Fatherland.

As soon as the nature-born personality becomes aware of this “assignment”, man can start on the way back. Above all, it was the capacity for awareness that made the natural-born humans suitable for that microcosmic bond.

The total process of return is only completed if, in this way, all microcosms - completely transfigured - have returned to the unity of the divine-child state. Then this dual nature has fulfilled its purpose.

Why this “dramatic” process?

Perhaps the key to the solution of this riddle can be found in the phrase from the quote above: “For Man, being the likeness of his Father, was very beautiful; God loved his own figure and gave him charge of all his works”.

God is there, where all was, is and will be. He is ubiquitous, omnipresent in the eternal now, far surpassing all space and time in all dimensions. There are no obstacles for Him: literally everything is contained in Him. And that is precisely the primordial characteristic of divine Love, totally impersonal and all-embracing, and thus offering, at the same time, the opportunity for His child, the human being, to return to the unity of the Fatherland.

It is therefore a certainty that at one time all microcosms will return to the divine unity. In doing so, they bring with them an immense treasure of experiential energy into the unity consciousness. And the unity consciousness will receive everything, give up everything and thereby renew everything.

In this way God has come to know himself through “the tree of the knowledge of good and evil”.

And God saw that it was good and “smiled.” ☀

# What is in a name?

Someone who wants to meet others somewhere, can know and reach these others because of their names. Without a name one cannot find another. After all, one would never receive an invitation and would not be able to respond or be there on some pre-arranged spot. A name is like a condensation of who we are, of our identity, which makes it possible for us to be called or spoken to by name. If there is no one there, no one can answer, can they?

Such an identity is given us at birth. We receive this name. It is a gift from our parents at birth. It usually consists of two parts:

- a *first name* that we often receive from the mother and which is more intimate and personal;
- and a *surname* which is handed down from the father, so that we are embedded in a social structure, in his family. It is the *family name*. Together they form a unique whole.

This name incarnates together with our birth, as a legacy of our ancestors. At birth, some already have the sometimes unconscious tendency, even the mission to ‘uphold’ the name or have a ‘good name’, a good reputation; others, on the other hand, appear not to be worthy of their name.

Our name accompanies us throughout our life. By this name we are always called and addressed. To this name we react and answer: ‘Present’... or not. By putting our name under something we indicate that we agree with what we sign. We are fully behind it. We can be held responsible for it and that is not without obligation: put your name under something and it binds you to a promise.

We can also be called upon to respond to a higher task, to do spiritual work together, in unity. Here too we can answer with: ‘Present’... or not.

Don’t all these facets of our name draw our attention to another dimension on the path of becoming a true human? To being addressed in all the different facets of our being – and to the promise to carry out what is contained in the





Adapted from: *Dimension* Marian Moulin

name? In every bourgeois act, in weddings and mourning, and at all important moments in our lives, we are determined by our name. Thus, it turns out, there is a lot attached to our name. And every time I heard my name mentioned or saw it written in some context, I experienced the sensation of being drawn towards something. Sometimes towards a happy, expectant or joyful moment, sometimes towards events that went against my will, and sometimes a movement that lifted me to another, deeper, tranquil area.

### What is it really, a name?

Traditionally, a 'name' refers to the blueprint of a being or of a thing, as a reflection. The name contains the essence of the being or the thing. The naming of objects or people has something magical about it. Names, composed of different letters, carry a numerical value and a spiritual vibration in each letter. Names are among the last remaining powerful words that can reach us in a magical way. Words like they were once spoken in the primal language, the 'Senzar', transmitted great powers to our human race. It is a language that has disappeared. It was a secret priestly language, after the language of the divine beings who taught them to the sons of light in Central Asia at the beginning of our race and engraved them in their memories. For there was a time when this language (the *Sen-zar*) was known to the initiates of every people. A language that vibrated outward through lost Atlantis in Egyptian antiquity and ended up as a strange magic language in which power words were more and more abused and, finally deteriorated, ended in magic formulas. Very faint memories of this can still be seen in those so-called magical incantations like: 'abracadabra' and



Papyrus 17 from Codex Jung, part of the Gospel of Truth. NHC\_I, 3

'Open, Sesame' of our children's fairy tales, in which some words are supposedly used magically as mantras or enchantment formulas. But they have lost their strength.

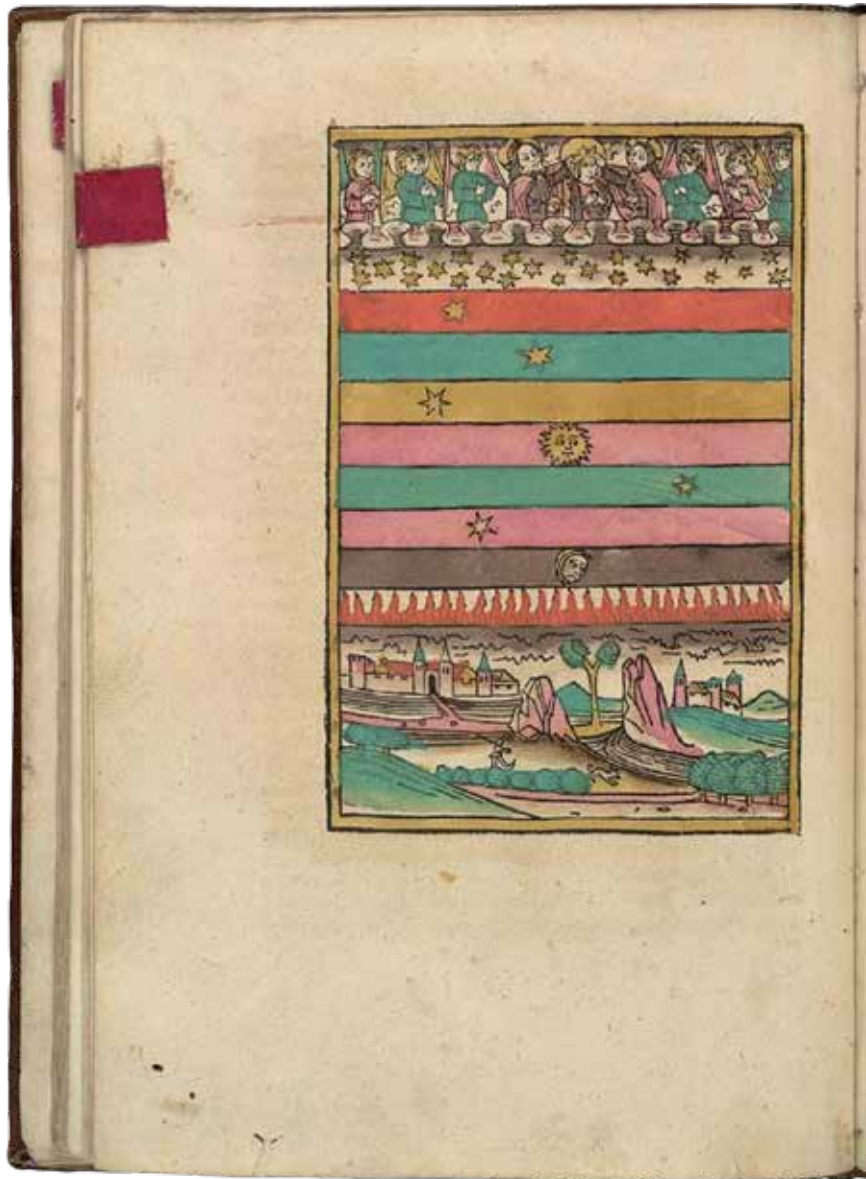
That was in ancient times. Of a more recent date, the second century AD, is the Gospel of Truth, written by Valentinus. In it, 'the Father' calls by name those people who are aware of the germ of their true being, whom they carry in their heart. However, those who have forgotten this or are entangled in erroneous ways, 'have no name' and therefore cannot answer the Father's call.



When, however, they become aware that they are ‘running out of steam’ and they can no longer discover any liberating possibilities in this transitory world, then they can – through the power of the Word – acquire a new consciousness, an awareness of their true being and their actual destiny. Only he who enters this Truth, hears Its voice, absorbs the power of the Word, unfolds in it his true being and has done with error and oblivion. He then sends his thoughts back to his origin and is then raised to the highest levels, to the Father. Then his consciousness is once again a reflection of the being of the father. Such a person will regain a share in ‘the name of the One’. He becomes at one with the Father, he ‘receives a new Name’ - with a capital N. The Father himself is described as:

‘Nobody rules him.  
He has no name;  
  
for everyone who has a name,  
is the creation of another.  
  
He is unmentionable.  
He is unconceived and has no beginning;  
  
for everyone who has a beginning,  
has an ending.’

The power of the Word through which a person can leave the world of error, is called the son. This son is the innermost being of the father ‘that part of him which is hidden’. The father brings forth the son, the word or the name, so that this son can bring forth and glorify everything which is concealed in the Father. And just as the son is the one word,



So Adam had named the names of all the cattle, and of the birds of the heavens, and of all the beasts of the field; but for man he found no help that was true to him ... Gen 2:20  
Image by Konrad von Megenberg (1309-1374)  
.....

the people who came forth as conscious beings from the Father, from his ‘thinking’, are the separate words, the individual names that make individual thoughts of the father conscious. At each step, the divine qualities will more and more become a part of them. These properties are then called the letters of truth. On his path to independence, man learns to know these letters and can ‘mature in God’s ways unto the Word’ on which he is accompanied by the Word of God and its power. On this path, Karl von Eckhartshausen gives the following recommendations:

‘Our heart must search directly for the source of the Light, which is Jesus Christ.

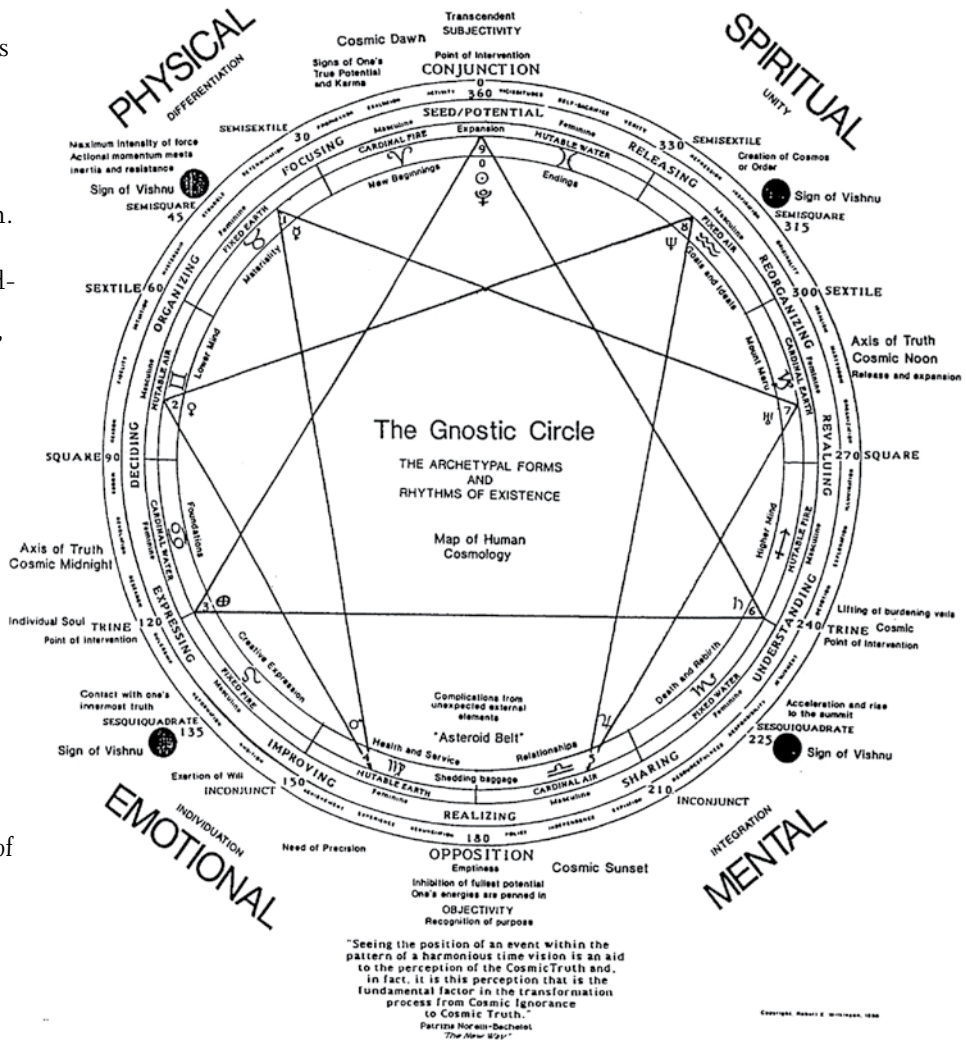
This light source is the strongest force of attraction, that draws us towards itself as soon as we LET ourselves be drawn.

Self-will and selfishness together form the force of gravity, that pushes us down to Earth.

If we detach ourselves from it, it reinforces the attraction upwards. Our whole endeavour should be: to let ourselves be attracted.’

In several texts this necessary ‘disengagement’ within ourselves is mentioned repeatedly, allowing us to receive the new name, the new soul. However, we do not have the ability to realize this new state of being for ourselves, as we also read in this Gospel.

‘A supply is needed for this of heat and light from the dimension of the Father.



And that is the Word, Jesus, the mercy of God, the grace that is given us.’

Just as our name is bequeathed to us by our biological parents, so we receive our new name from our divine Father-Mother, when we let ourselves be raised. ☼

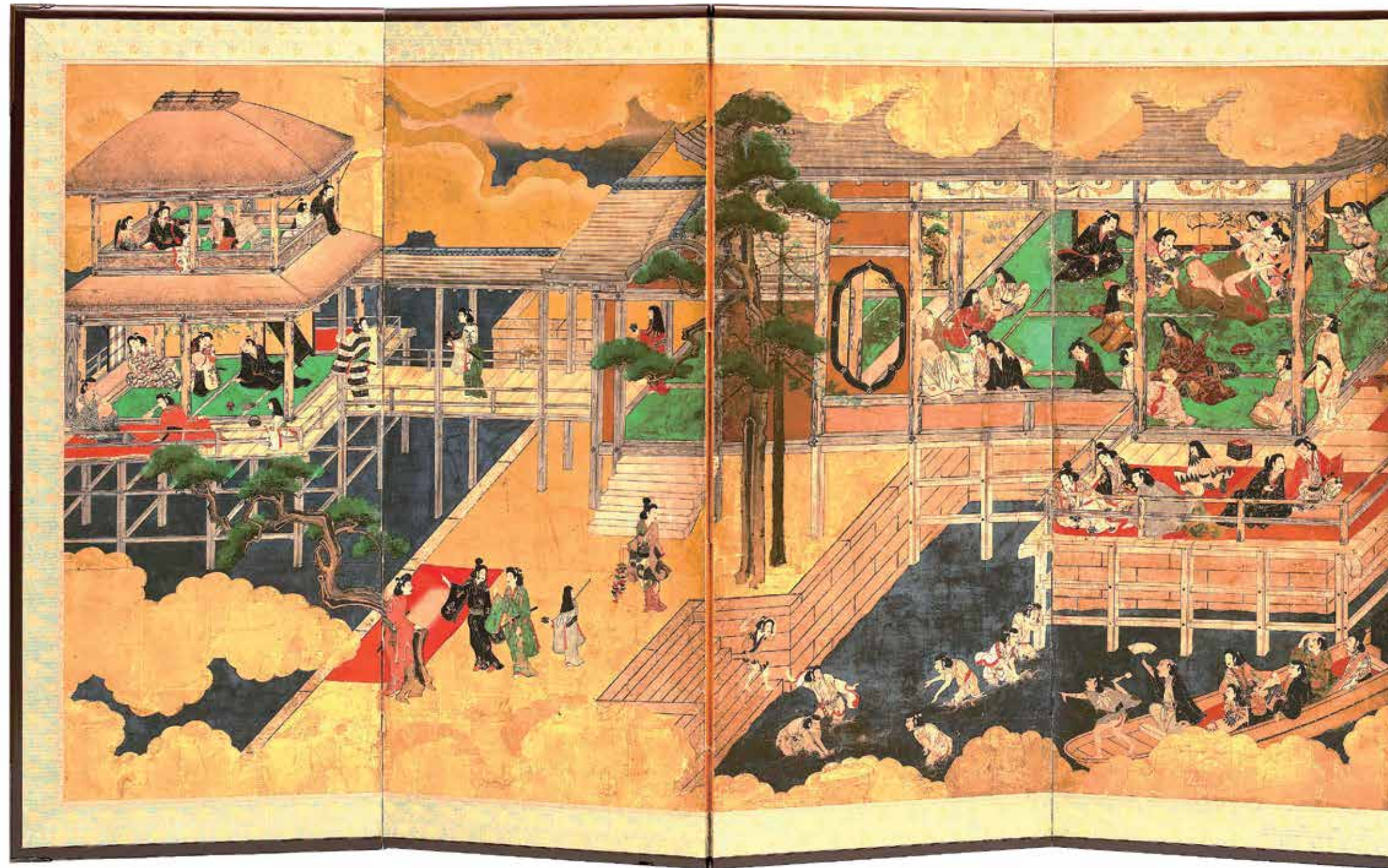
- In “About the knowledge that illuminates,” there is much more about the Name that is very profound
- And there is a nice elaboration on the 10 Sephiroth, the 10 images of God, the letters of Truth (p. 25)



# A silver sword

TO DEVELOP AWARENESS OF THE DIVINE

A long time ago I was king of my own country and everything was fine. My subjects and I were on good terms and the borders needed not to be guarded, because nothing had ever happened other than pleasant things.



Off and on guests would arrive. They would announce themselves through a sort of telephone booth, after which they were always received with music and dance. They brought valuable gifts and were royally received, for everything I did was princely. That does not mean that the subjects were submissive, because there was no need for that. Everything we needed was there and if not, we would create something of our own. Most of my subjects were extremely handy and creative, and during my morning walk I admired their work. It is not exactly clear when it all started, but gradually the empire started to show more and more cracks. I wasn't unduly worried, because I didn't know what that meant since there were no words for 'cracks' and 'worries' in



our language. Sometimes someone would point out some kind of fissure in the floor, wall or roof, and then I would wonder how it came about. I was innocent, I realize that now, and you are not yourself aware of innocence: it's in your nature. Occasionally something strange happened: for example, once a bowl fell over and the contents spilled on the floor. One of the children in my empire developed red spots and an old man became very weak. He just fell over and didn't breathe anymore. This sorely troubled me and my counsellors. As our thoughts kept revolving around these events, we had to invent new words for them: fear, worry, misfortune, sickness and death. The more we worked on this, the more things happened that we had to find new words for. Chagrin for example, and words like squeamish, pathetic, grumbling and complaining.

So, while our language grew richer and richer, we ourselves were getting poorer. The many kinds of joy that we knew, which could not be expressed in words, were replaced by horrible states of mind that we all had to give a name to and in which more and more people became stuck. I saw it all happen, but although I was the king and should have ruled the realm, it was as if my power was waning and as if I turned more and more into a citizen instead of a king. A strange ruler had taken my place and we did not know his name. Sometimes, in my sleep, I heard a nasty laugh that gave me a shudder, but no matter how much I tried, I never saw this new strange ruler. A weird smell began to rise from the cracks in the ground and a grey vapour penetrated through the walls and the roof, so that everything became blurred. We called it 'dirty'.

One fateful day I lost everything in one fell swoop. I saw a black shape on the ground and walked towards it without a second thought. The shape swallowed me

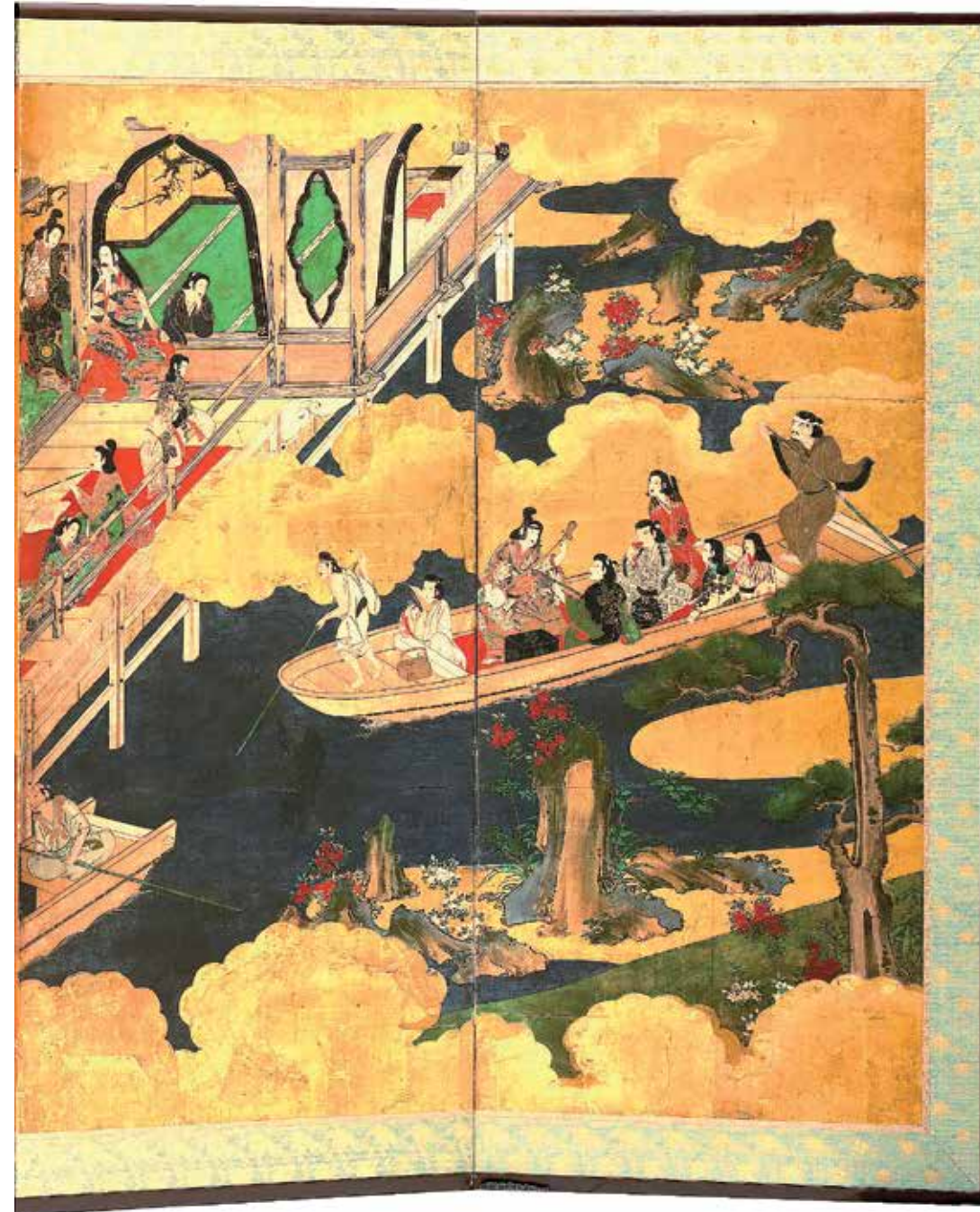
up completely and I didn't know what was happening to me. I think I lost consciousness and when I came round again I was in a hollow, dark space, such as I had never seen before. It reeked strongly of the smell that had recently penetrated my realm and I felt the presence of the strange ruler. I realized that I was now just a subject in a strange realm and that I had no idea of this location. I heard moans in the distance and felt faintly that a number of people were lying on the floor there, if they were indeed people at all. And I was frightened; a new feeling, which completely permeated me and which I had never known before. That smell, it had to be the smell of fear. The words 'scared' and 'fear' came to me very naturally, so that I understood that they were common in these surroundings.

Suddenly, behind me, something shot past me. It was almost as big as I and it moved very fast. I couldn't find out what it was, but I became even more frightened. Again, something shot by and I felt stiff hairs brushing my shoulder. Now I noticed that I was not wearing any clothes and that it was cold. Strange figures stood in front of me. I couldn't see their faces but they seemed to be dressed in old rags. They spoke in a rough tone; in a language I didn't know, and they crowded me and hit me on the back. They pulled me by my hair to a door and laughed horribly. I had never imagined that such a thing could exist, such a realm, such a disgusting place with such smelly, frightening creatures.

When I was wondering what I could do, I suddenly felt a sword in my hand. I still don't know how that was possible, but it was a beautiful, shiny silver sword. As if beyond my control, the sword began to strike out around me in all directions. Three of the horrors fell over and I was too perplexed to act on my own. I had seen swords before, but always considered them as tools and ornaments. The sword gave me courage: it seemed to come from my kingdom. It frightened me when I realized that I couldn't remember anything of my country. Everything was dark on the outside and dark on the inside. I clasped my hand tightly around the hilt and had no intention of ever letting go of it again. Vaguely a memory slipped into my consciousness: friends, I had friends. I had no doubts about that. Meanwhile another group of horrors had gathered around me. With my raised sword I hacked my way through them but they locked me in again. Yet I was now no longer afraid.

I won't tell you all the details, but for a long time – years or centuries – I have toiled in the foreign land, attacked and spat upon, in icy regions and along steep abysses, and all the time the sword went along with me. It was so fixed in my hand that it was almost as if someone else was holding it. In fact, sometimes I had the impression that there were two people, the frightened me and a strong, self-assured person at the same time. Sometimes one side was gaining the advantage and I almost died of fear, but then suddenly the strong one took over without my having anything to say in the matter; I only experienced it. Until the magical moment came that the other, who had increasingly become stronger, seemed to look through my eyes. They were still my eyes, at least, that was my impression, but he looked through them and what he saw was then communicated to me. I began to trust that man,

"Wakashu, or beautiful youth"  
Woodblock Miniature from the  
Edo period in Japan (1603-1868)



walked with him, as if he had power over my legs. Ah, but what is 'my'? I never thought of my old kingdom again; however, I sometimes experienced an intense warm feeling, compared to homesickness. The strong one took me along impassable slopes, slippery paths and sharp cliffs. It came to the point where he actually carried me. There wasn't much left of me by this time, but it was all right that way. I knew now that I could fully rely on him. When I was scared again, it quickly faded away now because of the certainty of his stride. Once the peculiar thought occurred to me that I was addicted to fear and that I had only installed this because otherwise I would be so new and different. Because what do you do when you're new? For the time being, I still have enough to occupy me with looking at the cliffs that we pass by, the monsters that don't seem to see us, and listening to the wild winds that surround us, trying to tear us to shreds after a deceptive calm. I don't know where we're going. Not back to my kingdom, that is not possible anymore because everything is different now. But whatever happens, we go the right path. Again, a warm soft flowing stream springs up within me, as if there is a source there that brings forth love. I lay my head in the hollow of that stream and let myself be thought. ★



# Time of the Magicians



Wolfram Eilenberger, *Time of the Magicians, The Great Decade of Philosophy, 1919-1929*, Amsterdam 2018, translated from German. Original title *Zeit der Zauberer*

The years 1920 to 1929 are crucial in the history of European thinking. In *Time of the Magicians*, Wolfram Eilenberger brings these years to life: the decade between zest for life and economic crisis, just after the First World War and on the eve of European fascism. With the help of four thinkers, he describes the remarkable explosion of spiritual creativity that characterized these years. Eilenberger talks about the rapid rise of Martin Heidegger and his love for Hannah Arendt. About the ever-wandering Walter Benjamin, who goes looking for the roots of modern times in Paris. About genius and billionaire son Ludwig Wittgenstein who, while being worshiped as a God in Cambridge, works as a teacher in poverty in Austria. And about Ernst Cassirer, who experiences antisemitism in the neighborhoods of the Hamburg middle class. Wolfram Eilenberger sees the origins of our present world in the lives and ideas of these thinkers. They have a decisive influence on philosophy to this day. Eilenberger's retrospective of the 1920s is at the same time an inspiration and a warning, but above all a source of great reading pleasure.

Although the subtitle of the book *Time of the Magicians* (the great decade of philosophy, 1919-1929) suggests that this is only about philosophers, it is also a decade in which the apotheosis of anthroposophy by Rudolf Steiner, the spiritual assignment to Max Heindel and subsequently the vocation of the Leene brothers, but also the awareness of the 'quantum' from the new physical approach to quantum mechanics was carefully given substance. (1924-1925). In the book, which mainly deals with the exoteric 'giants of thought' such as Benjamin, Wittgenstein, Heidegger and Cassirer, there is implicit room for the effects on consciousness of esoteric developments.

Reflection on Christianity plays an important role in this. The revival of the so-called existentialism (the question of the Being

Wolfram Eilenberger is a philosopher, writer and journalist. He was editor-in-chief of *Philosophie Magazin* from 2011 to 2017. Before that he was a philosophical correspondent for Cicero and a columnist for *Die Zeit* and *Der Tagesspiegel*. He is currently the presenter of the *Sternstunde Philosophie* TV program and publisher at Nicolai Verlag in Berlin.

of man) led to a significant extent to that reconsideration. Moreover, we see a special Christian initiative with the Oxford movement led by the American Buchmann, who advocated an institutionally independent organization with the *Sermon on the Mount* as the central Christian starting point.

It seems that in that short period of time (1919-1929)

human culture was hinged on a modernity that was unprecedently new, very strange and even alienating and that wanted to provide space for the unspeakable and unthinkable consciousness.

Not only philosophy and science were involved, but also art and religion took a completely different path. Nevertheless, Europe - and in particular the German-language philosophy - is still central here because of the great cultural legacy of the Viennese 'field': the rich world around Vienna in the late 19th century and early 20th century, where philosophy, natural sciences, psychiatry and sociology flourished amidst a great prosperity and based on the German *Bildungs-ideal*.

One of the 'magicians' of the early 20th century, Ernst Cassirer, had a great weakness for that *Bildungs-ideal*, which he saw as the valuable legacy of the wise Goethe and the philosopher Immanuel Kant. The task of life for that 'educated' person was the ideal of 'being as autonomous as possible'; the self-authority meant for others cultivating forms and qualities that make it possible to actively shape your own

life, instead of being a purely passive follower. Today, around a century later, we are talking about optimizing self-development, the so-called self-service. Forming yourself instead of being determined by others. Objective motives and no originality. Yet the roots of that self-development are also in Vienna shortly after the turn of the century (Reich).

The essence of 'the human being' cannot be predetermined in the abstract, definitively prescribed or magically cast by a spell, but will always show itself and be realized within a given context. Morally upgraded information about the 'true character' and the 'inner' of man point in the end to fatal metaphysical assumptions. Cassirer - in which he follows Goethe and Kant - prefers to abandon a predetermined, inner, substantial core of being.

For that 'shaping' of yourself, the building of the soul, the use of creative freedom is necessary, because that freedom in turn *needs* form to become really free, otherwise it (the freedom) destroys itself.

Based on the insights of Goethe and Kant, Cassirer

writes a trilogy on the *Philosophy of Symbolic Forms*, part 2 of which is devoted to mythical thinking, because myths and the associated rituals and taboos also give man a form of world orientation from prehistoric times that directs its actions - they are even the very origin of symbolic development of the form in general.

The self-authority naturally wants to see itself free, and in a natural situation that is completely determined by blind causal chains, this is only possible if it appears to be designable and presents itself as a kind of little god, to whom the then always mysterious ability must be ascribed with the power of his mind itself, as it were, to induce causal chains of their own.

Cassirer's signal is that this modern man of rational enlightenment has become paradoxical: he stands for a cultural decline in mythical thought categories - albeit at a higher level. Instead of an iron mythical necessity there are causal laws, instead of the 'moody-sovereign constellations' or the benevolent god there is the 'autonomous' human being, glorified into a pure being of consciousness.

That is the *true dialectic of the Enlightenment* that Cassirer clearly names and denounces. But not because its original impulse - the Enlightenment impulse in the Renaissance - had to have fatal consequences, but because that original impulse became veiled and blocked in the course of its development!

Cassirer's philosophy of symbolic forms seeks to reverse that concealment. But that did happen in a time when the relationship between freedom and necessity, determinism and blurring, as classical physics understood, was questioned as radically as possible. Werner Heisenberg publishes his hypothesis about the 'uncertainty relation' at the same time as Cassirer his *Individuum und Kosmos*, in 1927.

So the big question is whether the 'time' can be turned back, or whether a return to the Renaissance while preserving the insights of Kant and Goethe is possible.

On the contrary, the time may be ripe for a Kant-cross-border insight and it would cause the 'time-joint pain' to reverse the cultural clock.



In any case, the basis of perception has become highly uncertain, that is, the quantum-mechanical approach to consciousness establishes an almost groundless reality. Because the human experiences that matter are experiences of an eminent and intensive groundlessness or even *abhorrence*.

In addition, Cassirer wants to continue to philosophize academically and that no longer fits into reality:

There is a tradition of rejecting ‘academic philosophy’ that runs from Spinoza, Descartes, Mill, Hume, Kierkegaard and Nietzsche to Heidegger, Wittgenstein and Benjamin.

The realization penetrated strongly in them (H., W. and B.) that world-philosophical and philosophical scaffolding, which people produce as cultural beings in order to be able to cling to their existence - somehow in this world to be able to arrange it in as bearable a way as possible - precisely abducts from the *essence* of existence. They are part of the appearance, not of being. Only the view into the abyss produces the real.

The concrete experience of nothingness is the true condition for the possibility of all sense of ‘being there’.

But whoever philosophizes in this way (Heidegger) necessarily comes up against the limits of language.

And the ‘being there’ produces precisely in that run-up what is usually called ‘meaning’: namely as an experience of a full, free grounded and determined life.

So terribly new was the intensive groundlessness - the ‘nothing’. But not really, because earlier Master Eckehart and Jacob Boehme had already mentioned the unground (Ungrund), and with the ‘quantum’ of Max Planck (1923) the perception of the observer had become decisive for the realization of reality and even for reality itself, as far as this can still be said in scientific terms.

The law of the observer-dependent ‘change from one to the other’ was thus the elementary movement of the emerging universe itself.

The challenge faced by the intensive groundlessness was how, from the unspeakable

and unthinkable, a world could form in that emerging universe where people could recognize a ‘home’. The boundaries of language therefore also explore what the language of God could actually be. Touch that.

According to Benjamin, a leap was needed, very explicitly as a leap in the belief in God, the belief in the possibility of redemption from the ultimately false alternatives, which must determine and destroy any purely worldly existence.

He had derived this idea of the jump from Kierkegaard, the Danish existentialist philosopher, who formulated the necessity of the existential jump to true freedom.

Heidegger, who was also touched by the thought of a necessary leap, saw it as a leap to another world, to a different understanding of being, a third way.

‘What drives the jump and makes it possible is ultimately NOT to convey abstractly or to proclaim it from the lectern, it must be experienced and understood from within and then show itself in concrete life.’

Wittgenstein had previously already indicated how intimately the program of logical language analysis and Christian existential ethics in the spirit of Kierkegaard and Tolstoy go together. He wrote among other things:

‘To live happily I have to be in harmony with the world. And that means “being happy”. I am, as it were, in harmony with the strange will on which I am dependent. That is, “I do the will of God”.’

In the 1920s, Heidegger - also influenced by Kierkegaard - formulated the necessary renewal as

‘the recovery of the true existential power of Christianity - far from all myths and false learning and also far from all institutional coercion and curtailment.’

Theologically it also concerned the essence of the subjective. Benjamin therefore saw knowledge of good and evil as the opposite of all objective knowledge:

‘Concerned with the depth of the subjective, in the core of the matter it is only knowledge of evil. [...] It is ‘banter’ in the

profound sense in which Kierkegaard has used that word. [...] Because good and evil are unnamed, nameless, outside naming, in which the paradisiac man has named things and which he leaves in the unfathomable depth of that question.’

We are now almost a hundred years later. And it seems that we are also almost a hundred years further away from home, from a ‘home’ in which we can recognize ourselves in this emerging universe. We are still faced with ‘the leap’, bridging in our awareness of the gap that is created by the awareness of ‘banter’ about good and evil and an objective possibility of knowledge. We are still faced with the demythologization and unmasking of false learning free from institutional coercion and containment. Fake news and fact checking are even more prominent than ever.

The desire to be happy and to live in harmony with the world still plays with more emphasis. And to do ‘God’s will’ in it.

There is still a great risk that ‘man will get stuck in the chaos of symbols’.

Still and sometimes even more strongly we fall back under the spell of mythical forms of thought.

Fortunately, there is still the possibility of self-realization through the perception of the observer, as quantum mechanics provides it at the level of consciousness: in complete inner balance, in the pure balance from within, it is more than ever possible for us to be self-creating, to let ‘God’s will’ in us as applied creative intelligence prevail over the disharmony of constant emotional shoot outs.

The book Time of the Magicians of Wolfram Eilenberger not only refers to that decade of 1919-1929, but gives a phenomenal possibility to mirror to our time. The title is partly derived from the magisterial novel by Thomas Mann The Magic Mountain for which he received the Nobel Prize in 1929. A novel of that time as a mirror of and criticism of Western culture, a ‘satire on the history of the German spirit’. Paradoxically in the form and tradition of a ‘Bildungsroman’. It is called a great symbol of the vanished world of the spirit.

The real human ‘magic’ lies in a mountain climb, where the form disappears and the autonomy of self-realization establishes a new reality. There is no greater miracle than that human being. He finds himself in the lost world of the spirit. ★





White-and-green-Browny-yellow

# In what way are we residents of the solar system?

More and more people are becoming aware of the fact that they represent a microcosm that can connect with the macrocosm at a universal level. Just as the heart plays a central role at the microcosmic level, making it possible to connect with the Monad, so our solar system has a role at the macrocosmic level. But the key to the unity being the Universe – lies within us.

**Can we do it “alone”?**

Becoming aware means at the same time accepting basic responsibility. What are we responsible for in this solar system? As an inhabitant of the earth, it is obvious that we need to accept responsibility for our planet, and if everyone did so fully, our beautiful planet could be a consonant, a co-vowel in the order of the solar macros. However, as a result of ignorance, selfishness, and purely short-sighted economic gain, the earth dissonates so strongly now that other human-like life-waves seem to feel called upon to help with the alarming situation on planet earth and start to signal how “we” as planet earth can be heard again in the whole. “We” are the responsible people who have not (yet) fully completed the transition from an egotistic to a mana-istic state of consciousness.

**How do we deal with planet impulses within our solar domain?**

A great deal of the current dissonance can be traced back to the fact that people are unable - or insufficiently able - to process the other planetary forces in our special solar system properly. For example, the active force of Mercury. In fact, our entire derailed financial-economic regime (“the system”) is a negative Mercury force, complete with new business trade and activity, which seeks to regard humanity as unnecessary business risk and therefore must be avoided. The derailment becomes even stronger when this Mercury starts to connect itself with the lower Saturn forces, in which ownership, possession, and preservation of money and position are central. The “positive” Jupiter forces can also incite to a continuous growth, an increase in ownership, possession, and money.





An early engraving of Spinoza. The caption, in Latin, says "Jew and Atheist." Source: Wikipedia

Even a moderate economist like Geert Noels (Writer of the book Gigantism) indicates that we must get rid of 'big, bigger biggest', because we can no longer handle our responsibility for the consequences of 'gigantism', not even if we were to take responsibility. With the negative Mars forces, every necessary dynamic for (soul) progression is turned into aggression and struggle in the animalistic survival domain.

#### Freedom of choice and self-realization.

The special feature of the human life-wave lies mainly in freedom (of choice) that in the best case can even be called conscious freedom. There are enlightened spirits, who indicate that human freedom is the greatest of all revealed life-waves in the entire universe. The "prize" for this is independent experience of reality, self-realization through experience, where one can hit one's head against a wall many times. Only through that experience, which does not necessarily have to be accompanied by violence, the necessary consciousness for spiritual progression arises for people, so that a real vibrating in the unity of the All can be experienced and that there is - on part of that all, our solar system - consonance in the orchestra of sun and planets.

#### Freedom without help?

Does that freedom of the human life-wave mean that no "help" is to be expected? Or at least not any interference with freedom that can be seen as help? No help can be expected from God on a personal level, because then human freedom would indeed be subordinated again at the same time. But starting from the exalted and hermetic image of the God of Spinoza, the deity himself cannot love humanity by virtue of His nature and being, cannot help in the outer development towards self-realization. In exchange the possibility of becoming-god of people exists in people themselves. The special thing is, that people in turn can love that hermetic God. That freedom and that power are specific to humans.

#### Help for the microcosm

Within the solar system there are also planetary auxiliaries present of Venus, the Earth itself and Jupiter. In addition - until about 200 years ago - Saturn played a necessary role in shaping and structuring before the awareness and constitution of the nadir of matter.

The rays of Venus can reach people at a high level of harmony, beauty and love. So on a sincere soul level. Beauty can move and push the soul; harmony can form the conditional balance for head and heart and love can perpetuate peace and self-surrender, so that a true ego-less spirituality becomes possible. And the selfish development can become Manas.

However, there is central help from the spirit of the earth, the planetary spirit, the Christ power present, for which people unfortunately close themselves more easily than opening up.

The reason for this is, that the promise of becoming-god (Manas) and self-realization suggests one's own strength as a necessary basic education, appealing to the inner self. But Christ indicates: "My strength is accomplished in weakness." So the

Man has  
the freedom  
and the  
ability to love  
the transcen-  
dental Deity  
.....



planetary spirit can help people if they dare to start from their own weakness, because then they are open to the spiritual impulse par excellence. And the paradox then is, that the true independent ego is fed directly through the Source.

**Saturn as (old) ruler of Aquarius**

The planetary power of Saturn has been important because of the structuring, shaping, sober, hierarchy-supporting, legalizing and steadily advancing constructive forces over time. In the assignment to the experience of Aquarius values, which overall animates mankind from 1780, Saturn’s power does not have a stimulating or even stagnant effect on the soul values of Aquarius. The belief in basic propositions, so connected to the Saturn influence, no longer acts as a certainty, but is binding in structure and matter, rigid and crystallizing, which opens up the pitfall of delusion.

**Ghosts of the Old Testament**

The vowels that Saturn used for consonance in the solar system, are sometimes referred to as IEQUA, in which Jehovah can be recognized, the 5 vowels that the classic Rosicrucians also spoke about (“Under the shadow of your wings, O Jehovah!”). The name Yahweh is strongly connected with the Old Testament Deity. The forces with which these sounds are connected, have to do with the Elohim, which in principle serves LOGOS and of which Yahweh forms a part. Yahweh is “related” to the law, to hierarchy, to breathing, and to being able to think abstractly and in a positive sense, to the harmonizing Yahweh-wisdom in what the Jews call the law, which at the same time included social life. (Steiner, Ghosts of the Old Testament in the Nationalism of the Present Time, Dornach December 1918).

**Limit of development: stagnation and crystallization**

Because the build-up of human bodies in matter was completed, the sound of Saturn’s radiant power lost its stimulation energy and smothered that part of the polyphonic song in matter. In fact, Chronos (Saturn) started to hamper the Christ impulse a little, tried to regulate freedom (“Where the Spirit of the Lord is, there is freedom,” says Paul) as well as the creativity that is annexed to the Christ power, and placed them within the hierarchy. We would say “framing” now. Bringing them under formal laws.

By reacting positively to the radiation forces of all “old” planets, the spiritually formed people did come to a special consciousness, certainly through the positive processing of Venus’s forces, but they reached the limit at Saturn. The reason why Jan van Rijckenborgh names the first seven-circle (DGI) as ending with Saturn. The septenary solar map (A. Bailey, Cosmic Fire, the Manas factor, map VI) clearly shows the coherence of the three seven-circles and the “hinge function” of Saturn to the seven circles of Uranus and Neptune. The help that people could use from the planetary forces from our solar system, led them to realize that there had to be a spiritual boundary to be crossed. A realization that nineteen centuries of so-called Christianity was only a preparation for the real processing of the Christ impulse.

**Gateway to Uranus ‘ mystery radiation**

Not that there have been no essential moves (Manichaeans, Cathars, Bogomiles, bona fide mystics, Renaissance, Radical Enlightenment) to attempt to persevere, but the essential step to the 2nd seven-circle, that of Uranus, the mystery planet, could not be taken yet because the power over that planet was still in the hands of an Old Testament Saturn. That is why there could be soul schools, but no spiritual schools yet. Jehovah, Yahweh is the guardian of this power. While the actual renewal in human souls really starts with Uranus, one has to become – or better be - an Uranus initiate. That is the purport of Dei Gloria Intacta. Because in that initiation a truly pure relationship with the LOGOS, with the Word from the Gospel of John, can consist. Saturn’s power is at all times too little free from the obstructing Old Testament forces (Yahweh) to make way for the electric mental forces of Uranus, and not at all in our century.

**Coornhert’s remarkable insight concerning the LOGOS**

It is remarkable that in the 16th century the Dutch writer Coornhert sensed the absurdity of the merger of Yahweh with the LOGOS: Dirk Volkertszoon Coornhert indicated, that the LOGOS should not be linked to the Old Testament demiurge Yahweh or Jehovah! Because of the mental lack of freedom that would arise. For the Coornhertists, complete spiritual freedom was the absolute condition for coming to Gnosis. And that spiritual freedom is connected to Uranus’ power, where Saturn blocks that freedom and tries to lock it up in the prison of time. A few decades later the insight was, that in the cosmic background from outside our solar system (Serpentarius and Cygnus), the new impulse was given in the early 17th century: The possibility for the 2nd and 3rd Septenary Circle of Christian Initiation, that of Uranus and Neptune, was already there! While the adage was still “under the shadow of your wings, O Jehovah.” So implied Saturn control. That requires further understanding. In the first place, the innovative insight into the significance of Serpentarius and Cygnus, the supernova in 1604, was not from the 17th century but from the 20th century, from Jan van Rijckenborgh. In the 2nd place Yahweh was still a perfectly legitimate Elohim, one of the 7 Elohim. In the 3rd place, Uranus was not really discovered yet, but suspected. That discovery was made in 1781 by Herschel, a major revolutionary breakthrough, which broke Saturn’s power over Aquarius, in favor of Uranus.

**The harmful submission of the Elohim to Yahweh**

The latter would have consequences for the activity of the Elohim, which previously acted as a sevenfold unity, with Yahweh as the most dominant. Everything still fully in the service of the Light. But in such a way that thinking consists entirely of the Old Testament approach to the natural order. Thus, according to Steiner, the Yahweh deity as one of the seven Elohim first of all prematurely took possession of the human consciousness. (!).

Thus the Yahweh deity had repressed the spiritual beings (the other Elohim) for the time being, and even dethroned them until the time that the Elohim could assert

Real  
renewal in  
human souls  
begins with  
the Uranus  
initiation  
.....



themselves again by the personality of Christ. And the Elohim did not get that opportunity, because the development of human consciousness was such, that the Yahweh deity had established itself as sole ruler and dethroned the others. Through which human nature came under the influence of lower elemental beings, who opposed the aspirations of the Elohim.

**The Son is new (testamentary).**

This made it currently clear how Coornhert had classified Old Testament thinking as harmful to spiritual development and how daring it was to regard the Yahweh deity as impure. Without becoming anti-Semitic. This also applies to Steiner who has always preserved the purity of his blazon.

Steiner has pointed to what he called the Roman ghost, that has not yet been overcome in human thought in the substance of the thought of the Old Testament world view. Especially because the Roman church has contributed more to stopping than to propagating the image of Christ in human hearts and human souls. (Steiner said)

The essence of that (Old Testament) thinking is, that by virtue of “embryonic development” that one possesses in this order of nature, one has only the mindset to distinguish the deity as Father. While in the Christian sense of consciousness, attitude to life and becoming-god, is about the Son.

The Old Testament Father creates natural distance to his creature. Religion based on that Father is always a key to the acceptance of differences in social and economic positions. The New Testament Son, however, connects on an equal level in the microcosm to the fiery mystery of the Uranus initiate.

**The false image of the Father?**

Should we then forget the Father? As an anthropomorphic image, yes! As a patriarchal ruler? Yes. As the Creator of the All? When we remove its romantic mantle, it cannot do any harm to present a first cause as a divine substance, as unknowable to the human brain. But as an indispensable possibility to love this infinite perfection. The inner Christ indicates that with “Be perfect, for I am perfect.” The perfectionism of Coornhert essentially appeals to the same thing. In this century it is the question of whether we are able to forget the Old Testament, anthropomorphic, patriarchal image of God, the Father. Whether the images and contents do not stick so strongly, that we are forced to become free again from the now harmful Old Testament images of God, through a kind of atheistic intermediate step.

**Is an atheistic intermediate step necessary?**

The great Spinoza did not need that atheistic intermediate step, when Yahweh still had huge means of power (the curse!) to neutralize the spirit of Spinoza. Although Spinoza was and is being accused of atheism by many intelligent fellowmen! With which these god believing fellowmen only indicate that they reject the all-embracing hermetic notion that Spinoza has of God, because of their own attachment to the “Father concept”. In various letters Spinoza in that respect has tried to make clear to the simple believers, to which untruthfulness they clung to. Spinoza, in turn, looked upon Christ as a great spiritual entity, a teacher who could serve as an example for humanity.

**How to distance yourself from an old and outdated image.**

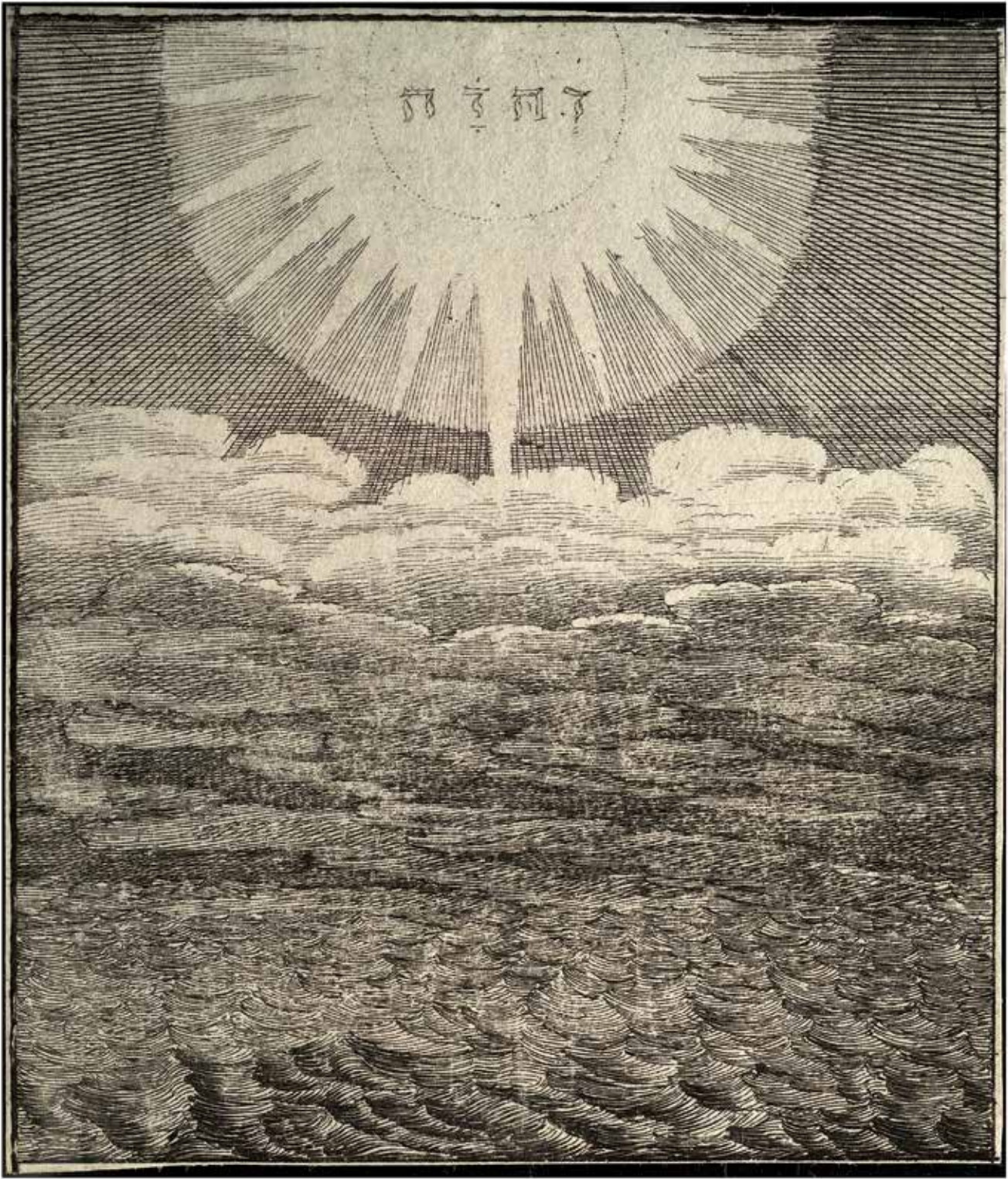
But how difficult it is to keep the sticky old images of God at bay in this century.

For the independent ability to withstand this seems to have decreased, now that fundamentalism within the three monotheistic religions seems to breathe new life into the Old Testament images of God. By adhering to the legitimate “destroy” that all three carry in their orthodox experience. Even destroying “unbelievers.”

In this time of super-communication you can get bothered by the dominant visual culture (the “screen world”). You are almost constantly connected to people who can use the old images consciously or unconsciously.

If you want to “shield” yourself from that influence, you shouldn’t actually talk about God anymore.

That is why it is so beneficial that we use the word Gnosis in the school, because there are far fewer Old Testament attachments to it and “Gnosis” evokes much more the hermetic sublime sound of the deity than the word God. In addition, “Gnosis” bypasses the unacceptable aspect of “unknowability” of God, because Gnosis appeals to “knowledge.”



Chaos. Etching by Wenceslas Hollar (1607-1677)



**Saturn as an iron age, as a heavy burden.**

It is indeed about being able to taste the sound of the Spirit and learn to work with it. And the “vowels” of the old planets, the five, IEQUA, are not sufficient to enter the 2nd seven-circle, to become and to be an Uranus initiate. Because we cannot hinge enough in Saturn. Saturn manifests itself as a heavy squeaky, un-oiled, iron age that has strengthened its hold on our culture. How? By conservatively using, strengthening and monitoring power relations, systems, hierarchies, structures. Aided by elites, cartels, money households, but also by Yahweh aspects such as worldly and religious laws. Also helped by the negative Mercury forces of trade without a human face and the banking world. So we are not yet over this age.

**Cultural realism**

Often you can erase pessimism against optimism, leaving you with a plausible kind of realism. In the current iron age, people and their activities are constantly being reduced to the money and efficiency of products. The system under the grand denominator of Saturn’s hierarchy has iron laws that govern financially and economically. Everything within the known power structures. Analysis has made it clear that no system B is possible, or you would have to go all the way back to barter without money, which nobody can or wants. There is therefore no social perspective for future generations on planet B or system B. Optimism could be motivated by trust in technology, which has already solved so many problems !? By analogy of a poetic word; “Time heals all wounds, but beats many more” you could say: the technique solves many problems, but causes many more. Whether the state or the market is at the helm, or something in between, such as China, the decision remains to use the system to generate a profit from activities. No matter what. And it seems to be at the cost of the earth and nature. And that system runs in Saturn’s own grave: death. New technology can therefore only be used as an ultimately destructive system.

**Electricity supply**

It is therefore an illusion to believe that the second seven-circle, that of Uranus, can involve the prosperity and happiness of the world as a whole while maintaining the current system of making a profit. Yet that is being tried! By reducing prosperity and happiness to energy (use) and by - in addition to oil - reducing energy to electricity. Electricity is an “energy form” from Uranus. Mankind has raised its energy needs for welfare purposes so high that electricity has become indispensable. The central power supply for the current shift from reality to the virtual, digital and protected world is electricity, whether it comes from batteries or directly from the grid. The cloud does not need an atmosphere of air as propellant gases to maintain the gigantic database, but large power stations on the ground.

**Uranus as an electrical impulse for the heart**

In the gnostic experience, Uranus is called the innovator of the heart and there are also electrical reasons for this. Every heartbeat starts with an electrical signal from

The  
technique  
solves many  
problems,  
but causes  
many more  
.....

the sinus node at the top of the wall of the right atrium. You could say that the Uranus radiation power, that works electrically, pulls the purely astral renewal track into the heart, at least with a heart that is open and calm for that. And then uses the regular “channel” for the further impulse to the body, to consciousness. [The initial signal of the heart first causes the atria to contract and then arrives at the atrioventricular node in the center of the heart. Here the stimulus is delayed for a while, before moving on via fast nerves for a powerful contraction of the ventricles].

**Uranus: Chaos and freedom?**

But it is also known that more and more people suffer from chaotic electrical discharges in the atrium of the heart, so-called atrial fibrillations. And curiously enough, the Greek myth about Uranus says that this “primordial father” rules freedom, but also represents chaos. This is very similar to the confusion that the Christ impulse can cause in the world field, but especially in the microcosm. The revolutionary effect of the Christ energy becoming active in us could use a fuse, otherwise the circuit may break. Yet it is primarily the bringing of peace and upliftment, that energy of Uranus, which corresponds to the energy of Christ. Its “fiery” electricity connects us to another circuit of spontaneity and selfless spirituality, but a fuse against a “deadly lightning” is not needed. At the same time it provides purification and cleansing so that the channel to the other parts of our bodies becomes firm and reliable for further spiritual progress: the final heart-head union. So that the electric Christ (Uranus) has inextricably merged with the magnetic Christ (Neptune). So that the renewal of the heart (Uranus) manifests itself in the head and the renewal of the main consciousness (Neptune) gives itself to the thinking heart. They lead the 2nd and 3rd seven-circle as an initiation into our microcosmic solar system and into the incorporation of the All for our soul consciousness.

**The silence from which everything is**

That grand head-heart unity is the real cosmic factor That complete and absolute unity enters the field of Silence, the field from which Everything Is. Filling that space and at the same time connecting micros and cosmos in itself: “Me is the Universe, what more can I wish for.” (C. van Dijk, Franciscus van den Enden). “Soul and Spirit united, radiant light everywhere.” The five sounds of the first seven-circle, still based on aspects of the Old Testament, have been overwhelmed by the forces and vowels of the mystery planets from Serpentarius and Cygnus. And the forces of the “old” planets are no longer needed with that absolute main structure, although still useful for many, namely for those who have yet to overcome the old Saturn forces. Venus’ power and radiation in particular will be of great help to many. But beauty, wisdom and love cannot take the place of the full glory of the Monadic radiation forces and in the world all the adherence of Yahweh - psychologically - and Saturn - hierarchically - will have to be released to stop further destruction and robbery .





Warning poster of the  
"Union des Syndicats  
de l'Electricité" ca 1920

### The need for destruction is an Old Testament image

Because there is no proof of "destruction". Destruction is an orthodox, Old Testament phenomenon that belongs to an old Father concept of the deity. Shiva also gives orthodox images of legitimizing "destroy." Hermes is more modern and subtle in that regard when he does not refer to the indeed necessary dissolution in the material as aggressive 'destructive', but as a passive disintegration into substance components. In such a softer healing approach there may be over-concern for the confronting nature of the wounds, often leading to the unnecessary elimination of the root cause. The plutonic power of destruction only has an evolutionary value for eliminating imperfect thoughts, thought complexes that keep us imprisoned, impeded mind constructs that we constantly feed ourselves through a childish faith. With the power of Pluto, they can actually be cleaned up.

No coercion from exploration to exploitation

Our seemingly infinite and often curious scientific urge to explore everything in and from nature has culminated in the exploitation of everything in and from nature, often because we believe we can derive the assignment to do so from the Old Testament. With an appeal to the concept of custodianship.

And we gratefully use the most advanced tools from technics and technology in addition to all possible raw materials. Management techniques are also popular in order to make the exploitation completely useful, efficient and effective. And so, in order to guarantee the continued growth of prosperity and businesses, we believe that we can generalize techniques of "creative destruction" and "disruption" into necessary tools.

"Me is the  
Universe,  
what more  
can I wish  
for."

### From creative destruction to disruption

This started in a relatively friendly way in the 1930s, when Joseph Schumpeter coined the theory of "creative destruction," perhaps inspired by the discovery of the planet Pluto in 1930, or otherwise by the dire circumstances of the crisis malaise of that period of time, which cried out for a new approach worldwide.

In the decade that followed, the friendliness of the potential "creative destruction" disappeared altogether, because World War II, but also the horrors in Stalin's Russia, could not reveal any goodwill for the creativeness of destruction.

Pluto's power cannot be positively represented in any way. Commands of suicide and martyrdom are artifacts of a backward culture that re-emerges through religion.

In the treatise Cosmic Fire (A.A.Bailey) Pluto therefore has no spiritual role whatsoever, where Uranus and Neptune represent the mystery radiation in the solar system par excellence. It is increasingly likely that the discovered "supernova" in 1604, the "new star", must have been the planet Neptune. In the 1940s, both Dei Gloria Intacta (1946) and the treatise Cosmic Fire in Dutch appeared, in which the role of Pluto is non-existent.

While the radiations of the planets (of our solar system) in the Christocentric sense are central to both writings.

### Is disruption needed to maintain prosperity?

Yet the 'creative destruction' was not over yet, only it was renamed in the 1990s un-





What freedom remains for people in the unleashed cosmos, and what conscious choices can still be made on a fiercely turbulent planet?  
.....

der the influence of a sharpened innovation within the business world, which was looking for new ways to cope with the continuing demand for profit maximization. As we saw, it became modern to work in a disorganizing way or disruptively, disruptively for the entire production process, after which the soil was cleared for a new method, a new system that no longer needed the old production method and organization. The result: remediation could be meaningful and the demolition gave new challenges to existing staff. Crisis management was the guiding factor during this disruption, almost permanently. And the adage became “Never spoil a good crisis” or it would be a shame not to use a disaster to wipe out all less profitable parts and to remove the bad apples from the old harvest.

And since the beginning of this century, the curse word disruption has been on its devastating advance. As Tommy Wieringa states: “Our time is in the hands of digital revolutionaries, disruption is their battle cry. As always, the new age starts with an act of violence. Die, you old forms and thoughts! Progress comes with a cadaver flight in its wake. How many paradises have we not been offered? The current paradise is out of control and elusive. The disruptive acts of violence extend across all areas of life. Facebook technology brings with it filter bubbles, that destroy our social and political-social structures. Man seems to be brought from the cradle to the grave under the button of the algorithm.

#### **Speed, the new gospel**

In all this technological violence against the individual, you could almost forget that it is always about people who use Big Data against people. Sometimes because they sincerely believe that this will promote everyone’s health, happiness and lifespan, sometimes only to serve the shareholder, in any case the individual is always at the end of the song. In the digital revolution, speed is a strong weapon: “We declare that the greatness of the world is enriched with a new beauty, that of speed. A racing car, its hood decorated with thick tubes like snakes with explosive breath ... a roaring car that looks like a machine gun when it drives is better than the Niké of Samotrake “(Futuristic Manifesto).

#### **Freedom from what?**

It is no longer a question of whether disruption and unnatural acceleration are necessary for the well-being and prosperity of people, because both have reached a seemingly unbridled position and people seem to have lost the freedom to make choices in this to the unilateral rulers of this world and to the artificial intelligence algorithms. What freedom remains for people in the unleashed cosmos, what conscious choices can still be made on an overpopulated planet that vibrates violently with the turbulence that apocalyptic times bring? Our connection to the spirit can give the peace of the endura: the conscious processing of Uranus’ and Neptune’s radiation forces into Aquari-



us entities that have forged a hermetic main heart unit and thus allow the microcosmic New Earth to take possession of their constant becoming of the Spiritual Soul. This circuit becomes possible because Uranus and Neptune as a mystery radiation are related to the intercosmic Seven Spirit as a revealing view of the Father-Mother Deity. That revelation has no connection with the Old Testament in its Father aspect Yahweh, for those old times have passed away, humanity who has gone beyond Saturn’s compulsion cannot connect with the Spirit by accepting doctrines in faith and strictly observing the law and rules of life. The Uranus initiate has ‘replaced’ religious formalism with practiced spirituality and creative intelligence without creative destruction.

Resident of our solar system

As Alice Bailey, author of *Cosmic Fire* and *The Treatise on the Seven Rays* has indicated, the emergence of Aquarius man today consists of the study, but especially of the conscious self-realization in the radiation forces of Uranus and Neptune. In this we can not only call ourselves a resident of this solar system that cancels out the dissonance in that system of the present time and starts to resonate harmoniously in the orchestra of planetary forces, but also energy goes to the great Reality that is the Universe. Central to us as earth beings is the Christ power that saves the world in us. Insofar as that force has not already established itself in human hearts and human souls, the Aquarian age will no longer be there. Because humanity has already structurally undermined that vision of the future in advance. We are now on that “crossroads”. ★

References

- There is no empty space.
- Dei Gloria Intacta
- The confession of the Rosicrucian Brotherhood
- Hermetic Scriptures, in the Pelican, 2016.
- Under changing time conditions, lecture cycle No. 51, Zevenster Zeist publishing house, 1983, Rudolf Steiner
- A treatise on Cosmic Fire, Servire / Wassenaar 1973, Alice A. Bailey
- People and solar initiation. Mirananda, 1977, Alice A. Bailey
- Ethics, Amsterdam World Library, Benedictus de Spinoza
- Spinoza Letter Exchange, World Library, Amsterdam, 1977
- Coornhert, Light in Europe. Haarlem, Rozekruispers, 2016, Jan Peter Burger.
- Paraphrases on the Tao Teh King, 1933-34, C. van Dijk
- Gigantism, Antwerp, 2019, Geert Noels
- Column Tommy Wieringa “The cadaver flight of progress”, NRC 9 / 2’2019.



The periodical **Pentagram** is published on a quarterly basis in Dutch, Bulgarian, Czech, English, Finnish, French, German, Greek, Hungarian, Italian, Spanish Polish, Portugese, Russian, Slovak and Swedish.

**Publisher**  
Rozekruis Pers

**Managing editor**  
Peter Huijs

**Design**  
Studio Ivar Hamelink

**Editorial address**  
Pentagram  
Maartensdijkseweg 1  
NL-3723 MC Bilthoven  
The Netherlands  
e-mail: pentagram@rozekruispers.com

**Administrative address**  
Rozekruis Pers, Bakenessergracht 5  
NL-2011 JS Haarlem, The Netherlands  
e-mail: pentagram@rozekruispers.com  
New subscriptions can take effect at any time.

**Printed by**  
Stichting Rozekruis Pers  
Bakenessergracht 5, NL-2011 JS Haarlem  
The Netherlands

Address in England:  
The Granary  
Palgrave Road, Little Dunham  
King's Lynn, PE32 2DF  
e-mail: contact@goldenroscross.org.uk

Address in Malta:  
P.O. Box 29, St Paul's Bay  
e-mail: lucert@maltanet.net

Addresses in U.S.A.:  
2430 19th Street  
Bakersfield, CA 93301  
e-mail: lectorium1@bigplanet.com  
P.O. Box 334  
Chatham NY 12037  
e-mail: chatham@goldenroscross.org

Address in Canada  
5267 Holmes Road, RR#1  
Inverary (Kingston), Ontario K0H 1X0  
e-mail: ontario@goldenroscross.org

Address in New Zealand:  
258 Ariki Street, Karapiro RD2  
Cambridge 3494 - New Zealand

Address in Australia  
P.O. Box 664, Berwick Vic 3806  
e-mail: lectoriumrosicrucianum@dcsi.net.au

© Stichting Rozekruis Pers.  
Nothing in this publication may be reproduced in any form without written permission from the publisher.  
ISSN 1384-2064



- 
- **When the master says goodbye**  
*J. van Rijckenborgh*
  - **Truth**  
*Catharose de Petri*
  - **What's in a name?**
  - **A last interview with Johan Witteveen**  
'Thinking is superficial, feeling brings you to your soul'  
*Fokke Obbema*
  - **Love and stuff**
  - **The portrait**  
Can you recognize the divine twin?  
*Rotraut Reinhardt*
  - **The primordial source**
  - **Vulnerability - openness - self-surrender**
  - **A silver sword**
  - **Slowness or the memory effect**

#### ESSAY

- **Resident in the solar system?**

#### BOOKS

- **Time of the magicians**

#### MOVIES

- **HEAL**

#### COLUMN

- **The night of the soul**